

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

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### Notes on a Strike

IN itself the strike of the elevator attendants in New York is only of local significance. It is of general interest, however, in the picture of the stupidity of modern capitalism which it presents. Contrary to an opinion once common but now weakening, modern capitalism, "big business," is not keen, astute, foresighted. It is dull, sluggish, blind, and, in the argot of the street, "plain dumb." It cannot take care even of its own dollars and cents.

The issues of the strike are easily stated. The present arrangement provides for a wage scale of \$70, \$80 and \$90 per month, according to the type of building in which the attendant is employed, and for a work week of fifty-four hours. Within the last year, a union affiliated with the American Federation of Labor has been working in behalf of the hitherto unorganized attendants. The union asked a wage increase of \$2.00 per week, recognition of the union, and the so-called "closed shop." When this demand was refused, the strike was called.

Now it is perfectly obvious that in New York and its environs a monthly wage of even \$92 is below the minimum for the support of a man and his family in decent comfort. This sum will, in fact, barely suffice for the support of an unmarried man. Should this man marry, either he and his wife will begin a rigid and unbroken Lent, or his wife will be obliged to go to work, with the all but inevitable wrecking of the foundation on which a real home is built. This starvation wage should not be permitted in a civilized community. It is against public policy, and against good morals.

That the union should have the right to bargain collectively for its members is indisputable, and does not seem to be denied by the owners. What they refuse to concede is the "closed shop." They contend that this will mean

control of their property by the union. As far as can be ascertained, the workers would agree to an "open shop," provided that the term is not interpreted to mean discrimination against the union. It must be admitted that, in practice, discrimination against union workers is exactly what the "open shop" generally means. When the term means a shop open to all workers, regardless of union affiliations, with discrimination against none, with recognition of the right of the union to bargain collectively for its members, and for all the workers, when the union represents a majority of all, organized labor cannot reasonably object. But bitter experience has taught organized labor to beware of the "open shop." In actual operation, it soon becomes a shop open to non-union men alone.

It is difficult, then, to escape the conclusion that the elevator operators in New York are justified in using the strike to enforce their rights. Their grievance is actual and grave; all other means of removing this grievance have failed; and sufficient provision has been made for the serious needs, but not for the convenience, of the community during the strike. They deserve the sympathy of the public, and the support of the civil authority.

The case for the employers can also be stated easily. Their chief objection seems to be the slight increase in the wage scale, and they claim that they are barely able to pay the prevailing scale. In many instances, this is untrue. In some instances, it is true. It is quite probably true of a very large number of apartment houses in Manhattan and the Bronx.

The reason for these latter instances, when stated, will begin to expose the picture of how stupid capitalism can be. At least ten years ago, it was known that too many apartment houses were being built in the Boroughs of Manhattan and the Bronx. Warnings issued by responsible realty and financial boards were, however, completely

disregarded, and building went on unchecked even up to 1930. In those heady years preceding the depression, investors were eagerly seeking new ways of making their dollars work, and they found dozens of companies in New York to aid them in putting their money in apartment houses.

Not a few of these companies are wholly fraudulent, but others were organized by investment companies of acknowledged good repute. Since, for a few years, more apartments had been needed, they acted as though there would never be a time when more and more apartments would not be in demand. They looked to the present only, and in fine disregard of that foresight commonly attributed to the business man, took no thought for the possibility that the city might have too many apartment houses. When the crash came in 1929, these investors were among the first to suffer. A very large number of these apartments were foreclosed, and others are being conducted by receivers. As a result, New York is full of huge buildings, some not a third occupied, with returns that will not meet the ordinary fixed charges.

It is the old story of capitalism running wild, with the civil authority standing by complacently. The owners now desire to recoup themselves in some degree by cutting wages to the bone. But that is a remedy which cannot be allowed. We cannot possibly admit that any business has a right to pay its employees less than a living wage. That would be adding to an error that was bad an error that is worse. Some other way out must be found. The State and city must act to prevent further evil, even though the original investors be obliged to sacrifice part or all of their original equity.

Whatever course may be taken by the civil authority, this one truth must be held sacred. No man has a right to pay his employees less than a living wage.

## God and the Poor

A PRESS bulletin of unusual interest has been released by the Central Bureau of the Central Verein. A study was recently made of the wills disposing of 197 large estates probated in St. Louis between 1922 and 1932, to discover what percentage of the estates was left for charitable purposes. The findings are that the next of kin received 79.1 per cent, administration costs account for 10.3 per cent, and 6.7 per cent went for taxes. The total to be devoted to "philanthropic purposes" was 3.9 per cent.

The 3.9 per cent for philanthropy was divided among social and health centers, and educational and religious agencies. Precisely what percentage was actually used in meeting the many wants of the poor does not emerge from the cloud of figures taken from the *St. Louis Community Council Magazine*. About half of the sum thus devised was used for "social works," and nearly nine per cent for "health." In any case, what was left for direct relief of the poor must have been almost microscopic in size.

How many of these testators were Catholics is not stated. The Verein suggests that the good Catholic will leave

something in his will to the Church, thus fulfilling a duty to God, and discharge his obligations to the poor by leaving something to charity. We agree, but are we wrong in thinking that far too many wealthy Catholics neglect one or the other duty, and sometimes both?

That, at least, is an impression gathered during the past few years. It does not look well when a wealthy Catholic divides \$100,000 equally between one Catholic and nine non-Catholic beneficiaries, with Calvin College among the latter. But it looks worse when nothing whatever is left to any Catholic institution, and that sometimes happens. Dollars can work for one during life, but better, when properly disposed they can pray for one after death.

## Temperate Speech

POLITICAL writers tell us that the national campaign has already begun. This means that we shall have more than the forty days and forty nights of the flood of oratory which we knew in 1932. In 1924, we had some haven of refuge, for in those days there was no general use of the radio. But beginning in 1928, the radio shrouded the sky like a great cloud, and from it there poured down upon us a terrific deluge of political oratory.

In view of what we seem destined to face in 1936, we like the suggestion made by Owen D. Young last month in an address at Rollins College. Mr. Young suggests that the radio be used more sparingly, and that radio speakers be more discriminating in their choice of epithets. Oratorical license may be excused when it is confined to the range of the human voice, pleads Mr. Young, but "perhaps it has no place before the sounding board of the nation." Of course, Mr. Young would not be so cruel as to forbid political speakers to view with alarm or to point with pride, but we agree that stronger statements should be ranked with Mrs. Malaprop's deranged epitaphs.

But a grave purpose underlies Mr. Young's warning. More than a year ago we took occasion to regret what was growing to be a habit with certain officials high in the Government, of regarding criticism as evidence of the critic's debased character. Certainly, it is not evident that one who opposes the so-called child-labor Amendment really believes that all children, upon the completion of their sixth year, should be put to work in coal mines, nor did greed possess the soul of every man who criticized the National Recovery Act. On both these issues, there is ample room for honest difference of opinion. It is quite possible that men and women who all their lives have devoted themselves to the care of young people, may honestly conclude that the proposed Amendment actually invades certain sacred rights. Others who have suffered in defending organized labor may conscientiously hold that the Administration's interpretation of certain parts of the Act, notably Section 7a, tended to destroy one of labor's essential rights. Of even more serious import are the accusations touching the intelligence and integrity of the Supreme Court which some officials have not hesitated to make.

In the campaign of 1936 issues no less grave than those



which confronted Lincoln must be discussed. In presenting and debating them, we can do no better than to adopt Lincoln's "with malice toward none; with charity for all." Mr. Young does well by asking us to begin with "temperate speech."

## An Unhappy Labor Decision

**B**Y a vote of four to three, the Court of Appeals of New York has held the minimum-wage law unconstitutional. This law empowered the State Industrial Commission to prescribe a mandatory minimum wage for women employees, and was contested on the ground that it contravened both the Fourteenth Amendment to the Federal Constitution, and section 6 of Article 1 of the State Constitution. Put in plain language, a laundryman was caught violating the law by paying less than a minimum wage. His defense, which the Court accepted, was that the law destroyed his right to enter into a contract with his employees.

It seems to us that Judge Irving Lehman stated the correct principle in his minority opinion. The simple fact is that the law destroyed no liberty of contract, but was enacted to protect the employee's right to enter into a contract. As the Legislature had observed, many women employed for gain in the State are not on a level of equality in bargaining with their employers, and, consequently, "freedom of contract" as applied to their relations with their employers, is illusory." In words that recall Leo's great Labor Encyclical, the Legislature stated that these workers are "by reason of their necessitous circumstances forced to accept whatever wages are offered them." It is wholly obvious that here there is no freedom of contract whatever, and that, in the language of Leo XIII, these workers are "the victims of fraud and injustice."

These facts, we submit with all respect for the Court, cannot lie wholly outside the limits of judicial cognizance. They are not only facts, but facts that are of common knowledge, and the fraud, cruelty, and injustice which they attest cry out to our high God for vengeance. Women workers are peculiarly subject, said the legislature, to the domination of "inefficient, harsh, or ignorant employers," and wage standards are generally set "by the least conscientious among them."

Finally, the legislature said:

The evils of oppressive, unreasonable, and unfair wages, as they affect women and minors employed in the State of New York are such as to render imperative the exercise of the police power of the State for the protection of industry and of women and minors employed therein, and of the public interest of the community at large in their health and well being, and in the prevention of the deterioration of the race.

The Legislature's statement, quoted by Judge Lehman, shows clearly the need of legislation to protect women gainfully employed. In the opinion of the minority the Legislature destroyed no right in enacting the minimum-wage law. "Liberty may be reasonably restrained upon grounds of general welfare," wrote Judge Lehman. "Liberty of contract, like other forms of liberty, must be zeal-

ously guarded against invasion by the State. . . ." but in the case before the Court, "the restriction upon liberty of contract is directed against a harmful and perhaps unfair use of that liberty."

Unless we are in error, the commodity theory of labor seems, unfortunately, to be accepted in both majority and minority opinions. Possibly, however, this inference is drawn from a certain vagueness of language, and the apparent reluctance of the Court to state its understanding of what constitutes a fair wage. Courts do not always realize that in affirming a general and fundamental principle they are not called upon to consider every possible evolution of that principle.

We did not expect the Court of Appeals to rule how many dollars constitute a fair wage for a worker, and, indeed, the minority opinion properly states that this may be left to a board or commission, reserving the right of both employer and employee to appeal. But it might, it seems to us, have adopted a statement similar to that used by Leo XIII when he wrote that a worker's wages should be sufficient to support himself, his wife, and his children, in reasonable comfort.

Hence the wage must not be measured solely by the labor, but must bear a direct relation to the worker's needs, and to the good of the community. Such a statement, if it could be set forth authoritatively by our courts, would put the case for the worker's rights on a firm legal foundation.

An appeal to the Supreme Court of the United States will be sought by the State. In that case, the too legalistic opinion in the District of Columbia minimum-wage case will, we venture to think, be set aside. In the light of fuller knowledge courts can and do reverse themselves. Minimum-wage laws do not destroy freedom of contract, but merely give it to the worker who has never been allowed to use it.

## The Man of the House

**T**HERE was no destitution in the little house at Nazareth, for Joseph always contrived to provide for Mary, his immaculate spouse, and for Jesus, his foster Son. There was no destitution, but there was poverty, for the man of the house was a village artisan, or even, it may be, a worker in wood whose humble skill hardly qualified him as an artisan. There was poverty, but there was also happiness, deep and lasting, for the law of that little house was love, and love makes all things sweet.

In every phase of the Incarnation, God's Providence is prodigal of marvels. Pouring out His Divinity, the Son of God came to us as humble, simple, obedient, a Child of the poor. He did not live in a palace, but in a lowly dwelling more beautiful than any palace made by hands, because it was built by love. He was a little Child, but although He was God as well, He assumed no authority. He was not the head of the house. That dignity was reserved by Divine Providence for Joseph. Into the hands of Joseph authority was given, and at his word Mary, the holiest of all creatures, and Jesus, the Son of God, obeyed.

There is poverty in many homes today, and in some there is destitution. May Joseph, the head of the house at Nazareth, make special intercession for them with his foster Son. But if all the sorrow and the pain cannot yet be lifted, may Joseph obtain for them a share of the love which made the Holy House at Nazareth a place of sweetness and of light. We need justice in the world, but no less do we need love of God in our hearts, and humble submission to His Will, which is always a manifestation of His love for us. St. Joseph, you who were just, you who were loving, you who suffered and were troubled, speak for us to your foster Son next Thursday when the whole Christian world will supplicate your intercession.

### Note and Comment

#### What Is a "B" Picture?

THE hardest problem the Legion of Decency has to face is the motion picture which does not merit condemnation as bad clean through, but which has enough bad passages in it to forfeit approval. To meet this situation the Legion quite generally has adopted a half-way classification, which, in its present form reads "Objectionable in part." About three-dozen films on the New York list come in for this condemnation. For it is a condemnation. No less than those which are utterly condemned these "B" pictures are to be boycotted by decent people, for they differ from "C" pictures only in the quantity, not in the quality, of the filth purveyed. One single sequence in them, if bad enough, might be just as harmful as a whole film. On the other hand, the parts that are objectionable might be many, and then the question arises whether they do not deserve a complete condemnation. The latest Mae West picture, "Klondike Annie," a film reeking with corruption, is a case in point. One wag remarked that the objectionable parts in it are so numerous that it deserves a new classification, "Good in spots." It is a "B" picture in New York, and might just as easily have been a "C." Not that it makes much difference. Active workers in the Legion everywhere would do good work if they carefully instructed their people that a "B" picture is to be protested as well as a "C." They both offend decency, and differ only in the quantity of the filth presented, though, of course, some "B's" have more, some less. If the protest is not made, we will find that the producers who are closely watching us to see what they can "get by" with will little by little add to what is bad in their pictures until our long work will have to be done all over again.

#### Educating Negro Leaders

THE death of Dr. John Hope, president of Atlanta University, one of the principal institutions for the higher education of Negroes in the United States, who was himself a Negro and an outstanding educator, is a serious loss to the work to which he devoted a life of

unusual ability. Since 1929, when Dr. Hope assumed the presidency of Atlanta, more than \$1,000,000 have been spent for buildings and physical improvements on the campus and \$2,000,000 added to the endowment fund. Atlanta's affiliated colleges received during Dr. Hope's time an "A" rating from the Southern Association of Colleges and Secondary Schools. It was a surprise to many to learn in connection with Fisk University at Nashville, Tenn., another of the principal institutions for Negroes in this country, that Fisk is now the first college for Negroes to be approved by the Association of American Universities, the highest rating body in the United States. In spite of the difficulties of the times, Fisk, with the cooperation of a distinguished group of white citizens has embarked upon a plan to raise a stabilization fund of \$3,000,000, of which \$1,500,000 is offered as a conditional gift by the General Education Board of the Rockefeller Endowment. Fisk's justification for such a venturesome step is the immense need that exists for men and women of the colored race who "as lawyers, doctors, clergymen, teachers, writers, social workers, and business men, both in the North and South, as leaders will help in meeting the exacting demands which a democracy makes upon its citizens." The number of really competent and thoroughly trained professional men and women is still all too small in proportion to the race and the ability of its members to profit by educational opportunity. The rapid advance made by Xavier University, in New Orleans, has begun to arouse the Catholic conscience on that score, and make us realize that we cannot neglect the education of a body that numbers one-tenth of our population.

#### Japan's Student Apostles

WHEN front pages are burnt up with blasting reports of assassination and revolt in Japan, the story of the charitable work of Japanese students at the Catholic University of Tokyo refreshes like a breeze from the heights of Fuji. With that directness and persistence that characterize the Japanese whether soldier, worker, business man, or saint, these young men throw themselves into the depths of the poverty and squalor that beset Mikawishama, one of Tokyo's immense and wretched suburbs. There they have established the Jochi Catholic Settlement, living in a paper hut like the people around them, eating laborers' fare, and making what start they could without earthly resources at their command. Beginning with a kindergarten for the smallest children, they organized the *Kodomokai*, or children's groups, for recreation and useful training of the little ones. A library, a dispensary, a recreation and movie center, a lunch counter, and a simple type of cooperative store followed. And soon they won the confidence of old as well as of young among the 13,000 destitute families of Mikawishama. Sunday after Sunday twenty or thirty neophytes and catechumens now kneel before the Tabernacle. Not least among the fruits of this work has been the effect upon the students themselves, who have learned to know at first hand the poorest of the poor. Today a



Catholic student who is unacquainted with the poor man's lot is becoming an unenviable exception; and it is generally recognized that theory on State, society, or ethics is of little practical avail unless the theorizer has had some personal experience of the conditions he discusses. America in this respect can look for inspiration to Japan.

#### Communism In Mexico

PROFESSIONAL revolutionists like Trotsky speak of a point in the preparation of social upheavals at which the attack on government is feasible or even sure of success. In the opinion of many observers, this point is rapidly being reached in Mexico. The classical symptoms are present: a long period of tyranny, desperate want and discontent among the people, followed by a space of weak and irresolute government, and a practical breakdown of order. Facta in Italy and Kerensky in Russia are the types. All of these symptoms are acute, with some others of home production. It is the ideal spot for the Communist. Strikes are rife everywhere, the papers are filled with gruesome tales of unpunished crimes, bandits are in the field all over the country, and parts of it are in actual revolt. The Government is more and more powerless. Brave speeches are made, which nobody believes, but gradually the nerve centers of the country are being cut. It is the knowledge of this Review that even within the official party, and especially in the Army, the conviction is held that President Cárdenas is the Facta or Kerensky of Mexico and that he can hold out for not more than a few months longer. That means either a Communist revolt, or a Fascist dictatorship, depending on who gets the first jump. In either case the chickens of our own official policy will come home to roost.

#### Consumers' Research

A PART from the particular merits of the controversy, it would seem that the experiences of Consumers' Research with its striking employees are part of the general catalog of woes which afflict organizations attempting to enter into any far-reaching work of social reform without such solid foundation in *general* ethical doctrine as will enable them to deal with the radicals in their midst. This weakness in a "liberal" movement that lacks this safe anchorage is one which the Communist is ready to take advantage of, as is pointed out by J. B. Matthews, one of the directors of CR, in the Congregationalist monthly *Advance*, for March of this year. "It is well known," says Mr. Matthews, "that Marxists with their exaltation of 'the workers' have always looked with open contempt or hostility upon any measures for refashioning society which did not square with the rigid orthodoxy of the inerrant fathers of the doctrines of Marx and Lenin." As is also well known, it was Lenin himself who was the prime agent in sabotaging the movements of social reform which were gaining ground in Russia in the days prior to the World War and the Russian revolution, and who most bitterly opposed such movements in Germany and other

European countries. Nothing is less welcome to the Marxian brethren than that strikers should achieve a legitimate goal by legitimate means, without violence, bloodshed, or other forms of upheaval. Whether prejudice, as the CR strikers and their sympathizers claim, or whether Communistic opportunism and typical trouble making be the matter with this particular situation, can be learned only by competent investigation. But tactics of creating distrust and disclaiming responsibility are too generally known now for the public to be fooled much longer when they are employed.

#### Parade Of Events

DOCTORS developed ways of starting dead hearts; gunmen ways of stopping live hearts; a policeman robbing a house was scared away by burglars; deaf dogs were taught the sign language; strike breakers went on strike; civilization moved on normally. . . . A hot summer was forecast, based on eccentricities of caterpillars, early gamboling of bullfrogs, unprecedented strutting of peacocks. . . . Instances of rats biting autoists, diverting drivers' attention from traffic problems, clamored for solution. Suggestions were made. Rats should not be allowed in autos was one. Rats should not be permitted to bite drivers was another. . . . The business cycle seemed upswinging despite a sharp drop in the price of gallows. . . . Science unveiled a new triumph—a machine to remove the fuzz from peaches. With no apparent effort the defuzzer inhaled two tons of fuzz. The fuzz market was described as nervous. . . . In a vitamin experiment, rats were served five different beers. Beer-drinking rats differed from other rats, the research showed. . . . Grandparents in the East sued a two-year-old baby—said to be the youngest baby ever sued. . . . Accidents failed to cease. . . . Swelling beans broke a store window in Kansas. . . . A gassed patient wrecked a dentist's office; tried to wreck the dentist. . . . Panes-taking thieves who steal nothing but window glass were reported in the Middle West. . . . A girl heard a joke in a theater weeks ago and is still unable to stop laughing. . . . Improved methods of identifying witnesses were developed. To prove he was a druggist, a witness had to make a tomato-and-bacon sandwich. . . . Arizona bankers traveled to California to study a new hold-up-proof bank, arriving just in time to watch the bank being held up.

### AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

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## Retreat of the Teutons

G. K. CHESTERTON

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**A**S compared with many friends and men whom I admire, I regard the chances of the Church in the future with the sort of feeling which idiots call optimistic, and sane men call tolerably cheerful.

I do not underrate the enormous difficulty of uprooting the Reformation as the Reformation uprooted the Christian civilization; but I think that as ten thousand things were cracking and splitting at the time of the schism, so ten thousand things are now growing together again, in ways more silent and secret and, therefore, less commonly remarked.

I know that many are depressed by the leakage that accompanies the flood of conversions; and in the highest sense, of course, such a truth can only be taken as a tragedy, and perhaps the only true tragedy. For we Catholics are now almost the only people who do really believe in the equality of men; and the loss of the emptiest little doping noodle in a night club is every bit as bad as the conversion of the world's greatest philosopher would be good.

But, taking the matter on the lower and more practical plane, touching the strategic probabilities of success—in *that* sense, there is a most striking, rousing, and encouraging difference between the old bad Catholic and the new good Catholic. In that sense, granted that we are losing as well as gaining, there is an almost startling superiority in those we are gaining over those we are losing. In that sense, it does make a great deal of difference if we lose the noodle and gain the philosopher.

In the same way, I do not minimize the immense impenetrable (or almost impenetrable) power of the big boycott or taboo; that is, the combined action of all the Protestant prejudices which are treated as national traditions, and make a sort of wall around the sacred ignorance which is the new substitute for infallibility. But here again I do note this: that there is a degeneration in the defenders of their camp; just as there is a degeneration in the deserters from ours.

Just as the man who lost his faith was once, very often, a man of distinction like Renan or Mivart, and is now generally a fool who might have lost almost anything from his health to his hat, so the champion set up to attack Catholicism was once some great advocate like Voltaire or Huxley; and is now little more than a sort of noisy official; a pompous preposterous sort of Sergeant Buzfuz, living on a legal fiction and merely pretending to cross-examine to escape from being cross-examined.

Huxley could at least give the appearance of answering Mivart and of understanding Suarez, largely because Huxley actually was, in all probability, under the innocent impression that he did understand Suarez. But Dr. Inge does not really think that Father D'Arcy is cut off from the society of Plato and Aristotle because he has made

the deduction which Aquinas made from Aristotle, or Augustine made from Plato. So he is driven back upon desperately shouting like a demagogue; and declaring dogmatically to millions of readers who know nothing about the debate, that any Englishman who makes this deduction has essentially committed suicide or ceased to be the man he was.

This particular article appeared some little time ago; but it is still well worthy of study, as an example of what I mean by a defense that depends on the absence of real attack; or an attack that depends on those who are attacked having no full opportunity of defense. It is, under the present conditions, an official contradiction which nobody is allowed to contradict; an official denial by a Cabinet Minister, to be followed immediately by a closure; a one-sided proclamation only protected by a refusal to hear both sides. That is the note of all the opposition now.

Dr. Inge began this curious article by expressing the admiration which we all share of the fine fundamental simplification of the hopes, which we all share, in the message of the King on Christmas Day. He quoted especially the phrase: "We wish to be the friends of all and the enemies of none."

Dr. Inge then proceeded to encourage us to be the friends of all, by talking about hatred as artificially fostered by Germany, France, and apparently all countries except his own; and especially about the wickedness of the Irish, quoting the statement: "An Irishman would refuse to go to Heaven if St. Peter were an Englishman." It has perhaps escaped Dr. Inge that St. Patrick probably was an Englishman. Anyhow, the Irish never pretended that he was an Irishman.

By the way, the man quoted in this important anti-Irish testimony was himself an Irishman; but I think Dr. Inge has also failed to notice that Catholics sometimes make jokes. We were then told that a wicked foreigner wondered at our neglect of dueling and said: "What do you do when you insult each other?" He received, it seems, the soaring reply: "We don't insult each other." We only insult Irishmen, and all the foreigners we can think of; and then say we are the friends of all.

And then the fun really begins. A man of Dr. Inge's original though fading sense of civilization could hardly help feeling something a little incongruous in the international love described in the above extracts. He attempts, rather belatedly, to show that his boast, however insolent, is not merely insular. Some other communities come near to us in the Christian charity which overflows from Dr. Inge at the mere mention of Ireland or Italy. And what are these other communities? Ah! what indeed!

We all know which communities they used to be. They used to be the great successful communities bound to-



gether by the Teutonic race; celebrated by Houston Stewart Chamberlain (that great English patriot) for whom Dr. Inge had at one time something like an enthusiasm. In short, it was Germany. It was Germany, especially North Germany, that was the model of all those moral and intellectual triumphs that were characteristic of our common Germanic breed.

Well, what has become of poor old Germany, in the international philosophy of Dr. Inge? Why is not the Prussian the Protestant who is really leading the world, as he used to do?

It is a painful story; but it almost seems as if the Teutonic race had disappointed Dr. Inge since then.

But he is not to be beaten.

The Teutonic army may be defeated in the cruel wars of High Germany, as it says in the old song; it may have to fall back from the Baltic plain; it may have to abandon Berlin and even the German towns that are nearest to the English; but it still has territories into which to retreat.

It falls back on Scandinavia, at the very last extreme edge of Nordic Europe; and there at last the Nordic theory stands at bay. "Sweden has the greatest number of telephones per head of any country." They have all the modern improvements; and have led the world in gymnastics. "And yet they have escaped the ugliness of industrialism"; and are therefore obviously in the same tradition as England.

This, I gather, is to be the new Teutonism, now that all the other Teutons in the world have so deplorably let us down. We must remember that we are really descended from the Vikings and the Danish pirates; and that is why our little nest of Nordic nations is in favor of peace and kindness and harmlessness; and opposed to anything like war or destruction.

It is all rather pathetic. I do not like to think of poor Dr. Inge being driven westward perpetually, like the perishing Celts whom he so much despises. The Celts have taken rather a long time to perish; but it is dreadful to think that Dr. Inge should have such a horror of Ireland that he ultimately takes refuge in Iceland.

But nothing that he could say about Ireland or Iceland could be quite so extraordinary as what he said about England. He said: "We are essentially what we were before the Industrial Revolution, an episode in our history which broke up for a time our natural habits."

May I ask respectfully at what time we are to return to our natural habits, and by what method; because I have been trying to suggest such things for a good many years; and nobody ever heard them from him, in any special degree, until he suddenly discovered that we must leave off praising the Prussian success in industrialism, machinery, materialistic science, and the rest; and must begin to praise the simplicity of Scandinavia.

The obvious fact is that this parallel is pure nonsense. There is a great deal that is jolly in England in spite of industrialism; and there is a great deal that is jolly in Scandinavia through the absence of industrialism. But anybody who refuses to face the fact that England, more

than any other country in the world, has been defaced and destroyed and degraded by mere industrialism, with nothing strong enough to resist it, is the sort of person who refuses to face any facts at all. If it is a fine thing for Sweden to be free from industrialism, then certainly Spain and Portugal and Italy and Hungary and Austria, and even France, are far more free from industrialism than England. It would be hard to mention any country less free from industrialism than England.

All this is obviously the most hollow sort of humbug which collapses at any controversial touch. But in this it is typical of the last stand of those official optimists who have been unfortunately supported by a man who might have been independent and individual and critical, but for this furious private prejudice that now distorts all his public interests.

## St. Patrick's Autobiography

JOHN W. MORAN, S.J.

THERE is no more touching picture of St. Patrick than that of the aged missionary, in retirement at Sabhall, writing his "Confession." This document deserves to be read and reread by all his spiritual descendants.

"I Patrick a sinner, most uncultured and the last among the faithful, and now most contemptible among many." (The *Confessio* is found in Migne, "Patres Latini," vol. 53. The references are to columns in this volume.) Thus he begins. Can anyone read these words without tears? "I Patrick a sinner." The boy who suffered and prayed while eating the bitter bread of slavery, the Apostle who spent every ounce of his strength and energy for his converts, a sinner? Yes, in his own mind he is just that. He begins his "Epistle to Coroticus" with almost identical words: "I Patrick the sinner, uncultured indeed."

"Uncultured, unlearned." This charge was made against him in all seriousness by others. Many well-meaning people, he tells us, wished to prevent a man so unlearned from attempting a mission among the pagan Irish (811). It is true that by some artificial standards he was uneducated, but he was not unlearned. His Latin is indeed crude, but his knowledge of Irish was excellent. The musical Gaelic gushed forth in torrents from his lips during the solemn moments of his ministry and he was so steeped in the phrases of Holy Writ that they lend a rare unction to his unpolished Latin prose.

What is the story of his early life? He is less than seventeen years when he is captured and brought to Ireland. A just punishment for his sins, he says (801)! Not a word does he utter against his harsh treatment, but it is consoling to think that if Patrick's first contact with the Irish was far from pleasant, the descendants of his captors have tried to repay him by centuries of love, admiration, and imitation.

God had chosen this youthful captive for a high and noble mission. In the beautiful words of the Saint, "He took the stone which was lying in the deep mud and placed

it on the top of the wall." From among the wise, the learned and the powerful he chose a "fool and one despised by the world" (803).

His novitiate for his sublime vocation was an exceptional one. He pastured the flocks and prayed in the forest and on the mountains. The love of God grew in his heart so that he prayed one hundred times a day and nearly as often at night. Neither snow nor cold could prevent him from rising for early morning prayers. But "now in my old age I am sluggish," he adds with charming humility (804). A vision tells him that he is soon to escape, which he does.

He passes over in silence the next portion of his life. He says simply that a few years later he was with his relatives in Britain, who beg of him never to depart from them. No doubt he was eager to acquiesce to their wishes, but God had not destined him for a career of ease and respectability. He was to redeem his former captors from the more degrading bondage of Satan. He saw a vision of a man dressed in the characteristic Irish fashion, who carried many letters. This man, Victorinus by name, gave one of the letters to Patrick. The first words of this letter read: "The voice of the Irish people." While reading these words, Patrick thought he heard the voices of the people who lived near the forest of Focluth close to the Western sea. These former acquaintances exclaimed with one voice: "We beseech thee, holy youth, to walk once more with us."

On Patrick's answer to that vision depended the salvation of millions, but without any attempt at heroics, he writes simply, "Thanks be to God, that after many years God gave to them according to their cry" (806). The Saint does not mention the years of intense preparation on the Island of Lerins, his post-graduate course in asceticism at Arles, and his final preparation for his life work under the great Germanus at Auxerre.

With abrupt nervous energy he brings us to the great trial of his life, the trial that almost drove him to despair. He was already many years in the Irish mission when he heard repercussions of a secret which he had confided to a friend thirty years before, even before he was ordained deacon. In a fit of scrupulosity he had confessed to this man a sin which he had committed in ignorance before he was fifteen years of age. Years later this friend divulged the secret and the great missionary was put on trial by his superiors (806). St. Patrick, like his prototype St. Paul, had his perils from false brethren.

The superiors condemned Patrick and deprived him of his rank. His chalice of suffering was filled to overflowing. However, he had another vision which consoled him greatly. God placed himself at Patrick's side and said: "We" (i.e., I and you) "are angry at your accuser." This is one of the most beautiful expressions in all literature of the doctrine of the Mystical Body of Christ.

Years later when writing his "Confession," the Saint pours out his soul in gratitude to God, but at the time his heart bled at the disloyalty of his false friend. Moreover, a still greater blow fell upon him. He was temporarily deposed. He writes: "I saw in a vision of the

night a writing void of honor opposite my name" (807).

It is probably at this time that the Saint made his famous pilgrimage to the Reek, the Mount Sinai of Ireland, ever afterward to be known as Croaghpatrick. As a youth, he had found God in prayer on the mountains, and now in anguish of soul he journeyed up the steep slopes which would later be trod by the pious feet of millions of his spiritual sons.

Nor was his confidence in God misplaced. From his Gethsemani he received the strength to carry his cross, and in the "Confession" he pours out his soul in gratitude to God. He gives thanks for his success in spreading the faith. He dwells in loving memory on the change during his lifetime. A people who had worshipped idols are a nation of monks and virgins. Sufferings are gladly endured for Christ (810).

And now we come to a trait in St. Patrick on which strangely enough, little emphasis has been placed. Like the Apostle of the Gentiles, he refused to take money for his ministry. He did not hesitate to hurt the feelings of Christian brethren and virgins by returning to them gifts which they had brought to him and placed upon the altar. He would give the pagans no chance to defame his ministry. In fact, we learn with astonishment that his rich spiritual conquest was to him a financial liability rather than a cause of worldly gain, for he gave gifts to kings, his own attendants and the brehons (812). Where the money for this outlay came from, the Saint does not tell us, but no doubt early Catholic Gaul was as generous in the propagation of the Faith as is modern Catholic France.

I am not now writing, he concludes, to obtain either earthly possessions or praise; I strive for eternal honors. Beyond my deserts I am honored by men. Better for me poverty, suffering, slavery, even death. I pray only for perseverance for myself, and that I may never be separated from the Irish people whom I love. If I, a sinner and unlearned man, ever did anything in my lifetime, it was not the result of my ignorance, but the gift of God. "And this is my Confession before I die."

#### PUNISHMENT

I felt it would be useless  
Attempting to explain;  
I knew that I deserved rebuke  
For I had caused you pain.

I bared my heart before you  
And faced you, head unbent  
To take a dagger thrust of words  
As bitter punishment.

I might have met your anger  
With courage in my eyes,  
Concealing my emotions well  
With casual replies.

But you—you had no censure;  
Your words were a caress.  
I turned a coward, trembling  
Beneath your tenderness.

GERTRUDE RYDER BENNETT.



# Manhattan's Eastern Catholics

GERARD B. DONNELLY, S.J.

## II: The Maronites

**Y**OU come up through the subway kiosk at the Battery Place station. With the Aquarium and the park on your left you bear westward. A few steps take you to the corner of Washington Street.

In old Peter Stuyvesant's day—that was 250 years ago—Washington Street did not, of course, bear that famous name. In fact, it needed no name at all, for it was only a path through the grass flanked on the west by a wooded hillside sloping down to the river. Today your vision of the water is blocked off by two near-skyscrapers and, after you walk north a bit, by a row of shabby tenements screened behind an iron mesh of fire escapes. The usual street noises are lacking this Sunday morning. Nevertheless a few yards to the right the elevated trains shriek over your head; the subway's rumble is almost under your feet; and there is an occasional deep-throated bellow from the river as a Sabbath-breaking freighter slips past the piers.

Lower Washington Street began as an Indian trail, was widened by the Dutch, tenanted by the British, and then by five generations of Americans was dug up, rebuilt, torn down, reconstructed, wrecked, blasted, undermined, repaved, rebuilt, and finally turned into a near-slum. But today the natives are gone, and the street named for the great American is a little Athens and a small Aleppo.

All the shops here near the Battery display Greek lettering on their windows. But as you get closer to Morris Street the lambdas and omegas suddenly yield place to undecipherable scrolls. Arabic! You are in the Syrian quarter. And now you have to be careful, for there are several churches hereabouts, and getting into the wrong church is an ancient joke. You are looking for St. Joseph's. The Catholic Church. For Syrians of the Maronite rite. In union with the Pope, of course. Well, here it is—a small place, bang up against the sidewalk and sandwiched tightly in between a Syrian printing shop and an importer's office. You go in. It is eight-thirty o'clock, the hour for low Mass.

There is really nothing to distinguish the interior from any church that you know. A holy-water font, stations, a bank of vigil lights before a statue. You may be a bit startled to find men and women seated on opposite sides of the nave, yet the altar is exactly like the one in your own parish church, and as the priest enters from the sacristy you see that he is clothed in familiar Latin vestments. You feel perfectly at home. However, you had better prepare for a few minor shocks.

For one thing, there is the language. You are going to hear an Eastern tongue—in fact, not one, but two Eastern tongues. Much of this Mass, particularly the Canon, is phrased in Syriac. But since that happens to be a language so ancient that the Syrians themselves no longer speak or

understand it, you will frequently hear the priest shift into the vernacular, which is Arabic.

Moreover, the people's desire to understand even the Syriac prayers of their Liturgy has imposed an unusual role upon the Mass server—who happens today to be an elderly fellow in business clothes. You will discover that he functions as interpreter or as a sort of chorus throughout the entire Mass. Thus while the celebrant reads Syriac from the missal, the server will be reciting the identical prayer (or sometimes a brief version of it) in Arabic. He will lift his voice, too, so that everybody can hear, and now and then he will even break into a chant—not at all a Gregorian chant, but a rolling, liquid melody suggestive of a muezzin's call to Mohammedan prayer.

As the Mass begins you note how great an importance these Oriental people attach to incense, for the priest immediately unveils the chalice, inverts it over the fuming censer, and allows smoke to fill the inside of the cup; then he holds up the bread, the palls (there are two), and even the veil for further incensing. He puts wine and water into the chalice, which he veils, and comes down to the floor to recite an Arabic prayer protesting his unworthiness and interceding for the dead.

This finished, he ascends the steps and performs a curious little rite—a movement of his head in the form of the cross, achieved by making a reverence to the tabernacle and two grave Oriental bows to the right and left. Next comes an incensation—which seems directed at everybody and everything in sight and fills the sanctuary with billowing clouds of smoke. Then (with the priest speaking Syriac and the server chanting Arabic) the Gloria.

A series of orations is followed by still another incensing, during which the psalm *Irhamnee* (it's the *Miserere*) is recited. Next the Epistle. But this is read by the server only. The priest stands and listens until the end; whereupon he turns to the people and proceeds to a rather solemn reading of the Gospel. In this he is flanked by candle bearers, and what with the chanting and the incense, you are almost persuaded that this is a High Mass.

A moment or two later you witness a strange Eastern version of the Kiss of Peace. Making a deep bow, the priest lays his hand upon the altar, the host, and the chalice, and then after kissing his index finger, touches the outstretched hand of the server—who immediately blesses himself and goes to the rail to pass the greeting to the congregation.

Meanwhile the celebrant is engaged in another curious ceremony. Grasping the chalice veil at its top corners, he deliberately flutters it for a few seconds, apparently so as to create a small air current over the bread and wine. The rite, which Maronites share with the Greeks, seems to be a symbolic prayer to the Holy Ghost, who mani-

fested Himself, as the Acts tell us, as a fluttering Dove and as a sounding Wind. At any rate, an invocation to the Holy Spirit accompanies this rubric.

The Preface, which is unusually brief—amounting to perhaps seven or eight lines of text, ends with a triple exclamation identical with our Sanctus, and immediately afterwards, in fact so quickly that you hardly have time to get comfortably on your knees, the priest begins the words of consecration. After each consecration he genuflects, while the server chants an Amen and rings the bell; but the species are not elevated for adoration.

A short offering prayer is succeeded by a ceremony without a parallel in the Latin rite. The celebrant sinks to both knees, touches the altar, kisses his hand, and then with a profound bow cries to the Holy Spirit for blessing and salvation through the Eucharist. The bell sounds and he rises to his feet to say several prayers adapted from the Roman Mass.

Then the liturgy reaches its climax. Taking host and chalice in either hand, the priest lifts them up from the altar in a prolonged gesture of offering, reciting meanwhile a lengthy and beautiful prayer in which the sacrificial character of the Eucharist is vividly expressed. This First Elevation, as it is called, is followed after the Our Father by a second—this time an elevation similar to our own, a separate lifting up of the Bread and Wine for popular adoration. Next comes the breaking of the host. The latter ceremony is particularly interesting because the priest entinctures the particles of the broken Host with a drop or two of consecrated Wine.

The celebrant's Communion, which follows shortly afterwards, differs notably from other Catholic rites inasmuch as the Maronite priest receives the Eucharist twice. Thus after communicating himself by means of one particle and a small sip from the chalice, he devotes the next few moments to his people—first imparting a solemn blessing upon them with upraised Bread and Wine, then going to the rail to distribute Communion (under one species). But upon his return to the altar he receives a second time, consuming the other particle and the contents of the chalice.

Post-Communion prayers follow, of course, but no last Gospel. The prayers at the foot of the altar are said in Arabic, and with that this strange, Washington Street Mass—basically the ancient Antioch Liturgy, punctuated by Roman prayers and usages, translated into Oriental tongues, and accompanied, frequently enough, by a choir of school children singing hymns in English—has come to a close.

If you happen to be blessed with curiosity, you will be led to make some inquiries about these Maronites. Where do they come from? Why do they have a separate rite? Your researches will reveal some interesting facts.

Their fatherland is the small mountainous country just north of the Holy Land. Geographically a part of Syria, the Republic of Lebanon is a politically independent nation now under French mandate. But the history of the Maronites is far older than their liberty or their present country.

Syria—at the extreme Eastern edge of the Mediterranean—is that ancient province which embraced the cities of Damascus, Antioch, Aleppo, and a stretch of the Euphrates River. It seems that far back in the fifth century a large group of Catholics in this region were saved from the current heresies by the preaching of the monks of St. Maron. Vigorously crying out against Monophysism and Nestorianism, the monks held their followers to orthodoxy, creating among them not only a sort of tribal bond but also a sense of being sharply separated from their heretical fellow-countrymen. This nationalistic spirit was further deepened by a religious persecution suffered during many years. In the seventh century these people, already known as a distinct nation, left their fertile fields in central Syria and migrated westward to the inaccessible hills of Lebanon. Here they have dwelt for 1,200 years—with a colorful, romantic, and often tragic history that is unfortunately but too little known.

The name Maronite, then, means one who is a Syrian by blood, a Libanese in nationality, and a Catholic in religion. Particularly, since there are three other kinds of Syrian Catholics (the Melchites, the Pure Syrians, and the Syro-Chaldeans, all three united to Rome), it means adherence to a specific national-religious rite.

At home in the republic the Maronites number more than 300,000. For the most part they are farmers, vintners, fruit and tobacco growers, and they still compete successfully with the Chinese in their cultivation of the silk worm.

More than fifty years ago numerous groups emigrated to North and South America. At present there are close to 60,000 in the United States. Their largest community is in Detroit, but they are to be found in some fifteen States as far apart as Massachusetts and California or Minnesota and Georgia. The five boroughs of New York City contain about 4,000. Brooklyn, however, houses the majority of them; and hence St. Joseph's, which is the parish church for the whole of Manhattan, claims only about 200 parishioners.

Nevertheless the little church is a vigorous center of religious life. On mid-week feasts of obligation and during the whole of Lent, hundreds of Latin Catholics come over from Wall Street and the skyscraper offices of lower Broadway to attend the noon-time Mass. Innumerable confessions are heard there, too, and penitents, most of whom are Latin Catholics, are not at all disturbed at hearing the absolution pronounced in an unfamiliar tongue.

Thus the pastor frequently finds his little church crowded with transients, but his chief concern, naturally enough, is the care of his own people. There are scores of children requiring instruction—and all catechism is taught in English. Young people of the parish ask to be married (a Maronite wedding inserts several colorful Greek elements into the familiar Latin ceremony). The sick must be visited and babies baptized (except for language the Roman ritual is followed in Extreme Unction and Baptism). Finally there are dead to be buried (the funeral service is longer than ours and is usually held in the afternoon, with Mass that same morning or



later). Their law requires Maronites to abstain on Wednesdays of the year as well as on Fridays, and binds them, too, to abstinence not only from meat but from eggs, milk, butter, and cheese. However, Maronites living in this country may follow the less rigorous Roman law.

The parishioners of St. Joseph's are devoted to their rite, naturally; and in every Mass, along with their prayer for Pope and Bishop, they make a special remembrance of their Patriarch—Mar Anthony Arida, who resides at Bekerkeh near Beirut and bears the title of Maronite Patriarch of Antioch and All the East.

As the average New Yorker leaves the little church after Mass with the sound of strange tongues in his ears, it will probably occur to him that this has been his first contact with Oriental languages. It will seem a minor and unimportant matter, perhaps—until he suddenly realizes that Syriac was the language of the Redeemer

and that the words of consecration just uttered at the altar were the identical words used by Christ in the institution of the Eucharist.

And then, as he turns into Morris Street towards Broadway, he will remember a bit of old New York history. A few hundred paces away, where the Custom House now stands, was once situated old Fort Amsterdam. Here, three centuries ago came the Jesuit missionary Simon Le Moyne to say Mass not far from the present site of the Cunard Building. It was the first Mass ever celebrated in Manhattan. St. Joseph's church is only a good stone's throw away from that spot. And one can see in this coincidence of place a suggestion of the Pentecostal miracle of tongues—that a French priest, in a little Dutch town, should once have celebrated a Latin Mass where today the Antioch Mass is offered in Eastern tongues by English-speaking Americans.

## The International Specter

JOHN LAFARGE, S.J.

LET us assume that the following persons have been assembled from "backstage" in Japan, Russia, Germany, England, France, Italy, and Ethiopia, sit around a circular table and ask each other questions: Laurence Stallings, editor of Fox Movietone News, just back from Ethiopia; Frazier Hunt, correspondent for the Scripps-Howard papers, who is now studying King Edward VIII; Walter Duranty, Moscow correspondent of the *New York Times*; H. V. Kaltenborn, veteran radio news commentator; Josef Israels, II, public-relations emissary of Haile Selassie; Marlen E. Pew, editor of *Editor and Publisher*, who has just returned from a 29,000-mile trip around the globe; Albin Johnson, experienced Geneva correspondent; with Alfred H. Morton, program director of the National Broadcasting Company, and Frank Mason, vice president of the same N. B. C., to ask questions and keep things moving. Were this to occur, I presume it would be news.

Anyhow it did occur, and with the kind permission of *Editor and Publisher*, under whose auspices the round table took place, I note at random some individual opinions:

*Mr. Hunt*: England has not yet made the decision whether she prefers "an all-dominant Germany in Eastern Europe, or a steadily growing and a more and more powerful Soviet Union. . . . She will probably stall along, meeting each individual issue as it comes up.

"I don't think they want any power to be dominant in Europe, and they will play their 150-year-old game of building one up and as soon as they are a little too strong, building another up. It is the old game of the balance of power, and that would still be their game."

*Mr. Duranty*: Russia's "great difficulty is size. In a sense, it is the strength of Russia, the size and extent of the country; but, on the other hand, it is also a weakness, particularly as their transportation is bad. They have two potential enemies, and, what it really comes to, is a very

large armed camp at each end of the country."

"Personally, I don't believe that the Japanese want to attack Russia."

"Japan can no longer attack Russia alone. That is a fact. But if Germany does something, that is another story."

"They [the Russians] are going through to Tien-Tsin."

*Mr. Israels*: "At best it [Ethiopia] is held together by just one little cotter-pin on which the whole machine depends, and that is the Emperor."

*Mr. Pew*: "If Mussolini succeeds, what has he got?"

*Mr. Israels*: "He has got a root outside of his country."

"Ever since the World War it was just a toss-up whether it would be France, England, or Italy that would make the first pass at Ethiopia."

*Mr. Kaltenborn*: "I think Hitler definitely doesn't want to have any trouble with France. He practically told me so. He put it this way; he said: 'The moment France takes her foot from the neck of Germany, Germany and France can be friends.' France has removed that foot, and, consequently, I believe he is quite sincere in what he has told half a dozen correspondents within the last two years, that he is ready for reconciliation with France."

*Mr. Kaltenborn* (on Goering): "I think Goering takes it out in a great many of those explosive attitudes and utterances. I think fundamentally, when you get down to the man himself and give it a sober second thought, you will find he discards a good deal of that."

*Mr. Stallings*: "I have never seen a first-class piece of war material used by the Italians in Ethiopia. Their tanks are only fair. . . . I probably aged about five years in the attempt to photograph these tanks."

"Mussolini . . . can give cards and spades to the English Foreign Office and beat them."

"Let any one of the three great fleets of the world lose

a third of its effectiveness, and you have no fleet at all."

"The expense of keeping the troops in Ethiopia is not as great as he thought."

"The Italians . . . know that England does not want Ethiopia civilized as long as she can give the great incoherent mass on the right side of the Sudan what she wants—that is where her hopes and dreams lie, and England wouldn't dare take Ethiopia even if you gave it to her, because there would be the problem of colonizing."

"No one consults the League that hasn't raw material, or is in it."

*Mr. Johnson* (replying to the preceding): "The League is the only instrument that exists to redistribute those things peacefully. The only other alternative is by force or by voluntarily giving up something and nations and men have not yet come to the front who are willing to do that so far, no one is going to give us something that he has got. . . ."

*Mr. Stallings*: "That is the first principle of international law." [?]

*Mr. Kaltenborn*: "In the direction of raw materials, Samuel Hoare made a definite lead in that direction, when he pointed out that as far as Britain was concerned, she would be very glad to consider that particular problem, which is the first time that any Englishman went as far as he did on that."

*Mr. Johnson*: "I think the time has come, I think that this country would rather give up a hundred dollars worth of raw materials than to spend two billion dollars trying to protect them."

*Mr. Pew*: "Quezon [President of the Philippines] says that if the United States turns a cold shoulder [in trade] he will turn to Great Britain to aid him." Speaking of Japan: "I was told by newspapermen who ought to know that the Emperor may some day raise his hand and permit a revival of liberal thought and they believe that this may be due very soon. This can only come, however, they thought, when the spread of Bolshevism is removed or is rationalized in some way." He added his conviction that the Japanese would regard "war with the United States" as a "frightful tragedy."

*Mr. Duranty*: [Mussolini] "didn't think about Bolshevism, but apart from that, everyone else does all over the lot, and it makes me a trifle tired."

Mr. Duranty may naturally feel tired after all this talk about Bolshevism when "everybody talkin' about it ain't goin' there." But Mr. Duranty, who started most of the talk these past fifteen years or so except yourself? It may break a little better now that the Soviet cosmetic Tege trust is showing a net profit on lipsticks and facial powder of \$84,000,000 a year and they have dropped the Leftist trend in music. After all, the wide world is hard to please.

The depressing thought that comes as one listens to these—in the main—shrewd pronouncements is the impotence of the nations there described to find an escape from the conflict that each of them, apparently, wishes to avoid. It is commonly said that they are all afraid of one another. That to a certain extent is true. But they

are beginning to be more afraid of something else, more difficult to define, but in the long run more alarming than any one nation can be to another. There is the ever-growing consciousness that the world from the force of circumstances is drifting towards an international society. Nationalism is an extreme protest against such a tendency, yet the more acute the nationalism, the more forces it stirs up that make for this very thing.

The question then is: what form will this international society take? Will the new \$10,000,000 palace of the League of Nations on the shores of the Lake of Geneva continue to be a crossroads for the conflicting paths of sovereign Foreign Ministers? Or will a new occupant come and dwell therein, who will rule with a rod of iron, and break all the nations and democracies of the earth to pieces? And who will this ruler be: who his favorites, who his enemies? Who are destined for the banquet table, and who for the dungeons? Will so radical a change come that it will sweep away the palace altogether, because it was "daubed with untempered mortar"? "Even when it was whole it was not fit for work: how much less, when the fire hath devoured and consumed it, shall any work be made of it?"

It seems to me that it may reassure some of these depressed minds if they reflect that sixteen years ago, when Mr. Duranty's glowing pictures of dawning Russia began to be spread upon American pages, a picture was being outlined from a very different source of that future international society, but such a society as would safeguard and not destroy the heritage of true patriotism, culture, and civilization.

The outline was made in simple strokes, which then sounded bare and abstract, for few attached a concrete meaning to such philosophical terms as "sanctions," or "arbitration," or "reducing military armaments." Pope Benedict XV, as early as August 1, 1917, had laid down as fundamental that compulsory arbitration be instituted between nations, "according to norms of agreement and with sanctions to be determined against the State which should refuse to submit international questions to arbitration or to accept its decisions." In October of the same year the Pope wrote to Msgr. Chesnelong to the same effect, suggesting also that war should be submitted to a popular referendum, in which case "peace between nations would be assured, at least as far as it can be assured in this world."

The Holy Father proposed "finally, in order to prevent violations, to establish as a sanction a universal boycott against the nation . . . which should refuse either to submit an international question to the tribunal of arbitration, or to accept its decision." And in his Encyclical, "Pacem Dei Munus," of May 23, 1920, he stated quite frankly:

In the general restoration of justice and charity and reconciliation of nations it is much to be desired that all nations enter without misgiving into a general society, or rather family, for the purpose of protecting their individual independence and for the preservation of order.

Such a comity of nations is recommended amongst other reasons, by the widely felt need of abolishing or reducing military armaments which weigh so heavily on the resources of the state;



and in this way war with its train of evils will be entirely avoided or at least rendered less menacing, and the liberty and territorial integrity of every nation safeguarded.

The present Supreme Pontiff speaks in complete harmony with these words of his illustrious predecessor. Again, the full weight and bearing of Papal language is overlooked in the passion of the moment. But when the storm abates it will be found that he has pointed out the only way that the "comedy of imperial manners," which Mr. Stallings is disgusted at, can be brought to an end. In his remarks, Mr. Kaltenborn confirmed the credit that in a previous article I had given to Sir Samuel Hoare for his gesture of international comity in respect to the most uncomitable of all matters, the distribution of raw materials. But mere comity and conference alone cannot bring about such a world-shaking settlement. Rec-

ognition of the world's Creator, and a spirit of charity between all men based upon that recognition, and transcending mere observance of legal forms must enter with the September Assembly into the new palace on Lake Geneva, if the whole vision of man-made comity is not to slip away, and a rod of iron take its place.

This is a matter which Europe itself must solve; and it cannot be thrown off as a political issue on the United States. Nevertheless, American Catholics can exert a powerful influence in demanding that God and objective spiritual norms of right be restored to international deliberations. It is only if and when such a restoration takes place that we shall be spared the spectacle of the mighty nations of the world making "passes" at the lands they covet for exclusive exploitation, and the specter of the rod of iron will be laid low.

## Sociology

# Cooperative Credit

FRANK MOELLERING, S.J.

SOME day the Government will succeed in reestablishing agriculture on a firm economic basis, and in smoothing the way for the small business man. Until that time, the salvation of agriculture and of small business lies in mutual cooperation, specifically by cooperative organizations regulating production, income, and credit.

Credit organizations are beginning to take hold in the country. Farmers and small business men, as well as day laborers in various vocational endeavors, are generally taking refuge from the unsafe and untrusted commercial banking and credit system of the country in the so-called credit union and cooperative credit associations.

The parish credit union exists, as the name implies, in Catholic parishes, and is composed of members of one or more congregations. It does not differ essentially from the popularly known "credit union," which is found in cities as well as in rural districts, and is composed of members principally of similar avocation. Both the parish credit union and the credit union are non-commercial, and purely cooperative in spirit. Both start with a small pool of money; both loan money at a very low rate of interest—generally at one per cent—and limit membership either by district or common avocation. The Rochdale Plan, formulated by the Rochdale Weavers in 1843, is still found most worthy of imitation; the salient feature of this plan demands that only one vote be given to each member in the direction of the union, irrespective of the number of shares taken.

While the plan of the Rochdale Weavers is still followed, the underlying spirit of cooperation for the unions is drawn perhaps principally from the banking principles of Frederick Raiffeisen whose so-called Raiffeisen (people's) banks in Germany since the early 'fifties of the last century have placed money and credit at the disposal of the common people and the needy poor at gen-

erous rates of interest. In Canada, Louis DesJardins was knighted by the Holy Father for his work in introducing and promulgating the credit union there. St. Francis Xavier University of Antigonish, Nova Scotia, has made one of its chief cooperative endeavors the spread of the credit union in Canada.

In 1909, Msgr. Hevy of St. Mary's Parish, Manchester, N. H., invited M. DesJardins to promote the cooperative thrift plan in his parish. St. Mary's thus remains the oldest parish credit union in the United States. Its assets amounted in 1931 to \$1,663,120. The largest parish credit union in the United States is at Central Falls, R. I. Its assets amount to \$1,914,211. Its treasurer states that "the bulk of the first deposits came from the parochial school children." Edward A. Filene, wealthy manufacturer of Boston, has spent millions in furthering the credit union in the United States. At the present time there are 2,300 credit unions operating in the United States; 90 of these are parish credit unions. The total membership of these unions is about 450,000, with assets of \$65,000,000.

In every State there now exist bureaus where information can be had on the structure and method of organizing the credit union. Men appointed by the Government are willing in every instance to give personal aid and direction in founding a credit union. Federal and State statutes permitting of cooperative credit organizations exist, allowing farmers, business men, and employers to institute cooperative savings accounts and credit agencies.

Especially noteworthy among those sponsoring the parish credit union is Frederick P. Kenkel, Director of the Central Verein of America. His name is deserving of special mention, for, through his personal direction and advice and through the pages of his *Central Blatt and Social Justice*, he has founded parish credit unions in Missouri, Illinois, and Wisconsin. In no instance has a

union founded under his direction thus far failed. A parish credit union conference exists in St. Louis, South-eastern Missouri, and in Milwaukee, where the problems of the union are discussed. The purity of purpose and clearness of principle that underlie the work of the C. V. of A. in its work for the parish credit union is contained in the following passage taken from the Resolutions adopted by the C. V. of A. at its eightieth convention at LaCrosse, Wis., August 17, 1935:

The institution known to us as the credit union is a cooperative form of banking intended to grant people of small or moderate means the opportunity to further their economic welfare. Its purposes are not of a purely utilitarian nature, however desirable and laudable the promotion of thrift and the granting of loans to those in need of and worthy of assistance may be. . . . And just so long will this institution function in a manner beneficial to both members and society as the spirit of Christian solidarity guides the intentions and actions of the people constituting the membership of a credit union.

Throughout Iowa, Kansas and Nebraska, the Rev. James M. Campbell of Ames, Iowa, has led the field in endeavors to meet the financial needs of the poor by credit unions. As past president of the National Rural Life Conference and present executive secretary of the National Cooperative Service Bureau, Father Campbell has been a strong power for good in this department of social welfare. In these States credit unions have saved many families from starvation, and have helped many others to rise again to a state of moderate economic independence.

It is noteworthy, however, that, while a pioneer in the work of sponsoring the credit union in this country, Father Campbell has, in his opinion, found something better to meet the financial needs of the common people. Quoting from his address at the N. C. R. Conference held at Rochester, N. Y., in October, 1935, he says:

We want the masses of the people to control all the earnings. The only way the farmer is going to solve his problems is to control 100 per cent of his credit. A mere savings and loan society—and this is what the credit union has been in our cities—will not work in rural districts. The credit union there must carry demand deposits or checking accounts.

A new credit and banking institution known as the Cooperative Credit Association has within the last year become very popular in Nebraska under the leadership of Louis T. Willie, of Lincoln, Nebr. This institution is, according to Father Campbell, "cooperative, controlled by depositors on the basis of people, rather than on money." The Cooperative Credit Association is not a credit union; rather, it is a banking and credit scheme much after the example of the Raiffeisen system of Germany, with adaptations to our country and present needs, with a purpose that is based entirely on the cooperative spirit.

The Cooperative Credit Association is not interested in accepting money only on savings accounts or share accounts; it accepts demand deposits against which a member may draw a document which is redeemable. A loan is made at a fixed rate of interest or not at all. The present prevailing rate is six per cent. Mr. Willie remarks:

We have had savings institutions, building and loan companies, investment houses, and divers financial organizations aimed at accumulating the savings of our people in order to extend credit, but never before, to my knowledge, has there been built in the

United States a structure which contemplates the extension of credit along parallel lines to that extended by commercial banks, until those organized by us, called Cooperative Credit Associations, in rural districts in Nebraska, and in the Lincoln and Omaha bursaries.

Our commercial banks which have been privileged to accept demand deposits and have been privileged to use those funds to extend credit only to be redeposited, create circulating media which takes the place of money, thereby in reality manufacturing money. The Cooperative Credit Association maintains that the right to create circulating media should be given to the depositor, whose very deposit makes it possible to create reliable interchange and convertibility of credit.

The Cooperative Credit Association was organized under the supervision of the Department of Banking, and carries the approval of the Superintendent of Banks, which is, of course, its charter.

That the Cooperative Credit Association in Nebraska has met with popular approval is attested by the fact that such inroads have been made into the State banking system that, whereas "903 State banks had in 1925 outstanding loans aggregating in all \$227,000,000; on July 1, 1935, these loans had been reduced to a little less than \$26,000,000—a reduction of over \$200,000,000."

In conclusion, the credit union generally, and the parish credit union among our Catholic parishioners, exist as a successful sanctuary from bad banking and credit systems. That the Cooperative Credit Association has thus far had marked success is a fact. "Necessity knows no law" is an old adage; yet, while new credit schemes have arisen out of the necessity of the moment, they have thus far enjoyed the approbation and protection of the Government. What is most desirable is a wise readjustment by the Government of our commercial banking and credit system, together with a vigilant and protective watch over all forms of credit agencies that exist and that might arise in the country, so that a dollar may mean to the poor as well as to the wealthy a dollar, and nothing less.

## Education

### What to Do with the Doctor

PAUL L. BLAKELY, S.J.

IT is related somewhere in the works of the economist Stephen Leacock that the word *professor* has become a generic term used to indicate some special form of dexterity, from hair cutting to running the steam shovel in a crematorium. It is the professor, he writes, whose efforts at the piano are rewarded in our better beer halls by a per-capita gift of ten cents from the audience, and a professor whom I met at Coney Island some seasons ago was a snake charmer. For a great many years, professors have removed the callosities from the pedal extremities of our opulent classes, and—but why cite examples to show that Leacock is right in his assertion that the course of history has been unkind to the professor?

It has also been unkind to the doctor of philosophy. I am informed by those who should know that as a form



of address, "doctor" is not precisely in favor in academic circles; at least, the holders of the title prefer to be addressed as "Mister" by those who sit at their feet to drink in learning. Just why this should be, I am unable to say. I do not think that "doctor" has been mangled by common usage; it is rarely applied to the chiropodist or to the tonsorial artist; and with most of us it has none of the evil connotations that long ago began to be attached to "professor." I can give no testimony at first hand; but I would suggest that the elder brethren among the doctors are beginning to think that young doctors are now produced like Fords by mass-production methods, instead of being hand made as was the custom during the consulate of Plancus.

There is some color of truth in the thought of the elder brethren. Since the various standardizing boards began to put on the pressure, doctors are in demand. Every college must maintain a certain number of doctors on the staff, or drop below the standard fixed and enforced. Hence, a market once sluggish has become feverishly active. If the doctor cannot teach, he can be assigned to research. If he cannot sit long enough for this function, he can be made a dean, or applied to some administrative function. Should he fail at this, he can at least adorn the faculty roster. The rank is but the guinea's stamp, and a doctor is a doctor for a' that. And doctors we must have.

Now far be it from me to raise an eyebrow in censure. I not only agree, but warmly contend that the young man or woman who intends to take up teaching as a life career should at least make a gesture in the direction of the doctorate. He ought to have three or four or five years after the baccalaureate, in which he can devote himself to a work that he loves. If at the end of this time he has learned something that is new, and which is worth teaching to his fellows, he is a doctor. That he has also won a diploma entitling him to all the rights and privileges—whatever they may be—pertaining to the doctor of philosophy, is, it seems to me, an accidental sort of thing. What really counts is not his wide-sleeved gown and his cap with a tassel of gold, but his intellectual growth.

The demand of the time for doctors has tended, it seems to me, to reverse this scale of values. What is important at the moment is the diploma, the gown, the hood, and "publication." As Walter A. Jessup, president of the Carnegie Foundation for the Advancement of Teaching writes in his current report:

In the struggle toward academic respectability in which many institutions have engaged, much emphasis has been placed upon the external trappings of scholarship that are all too frequently specious. The possession of a doctorate, or the multiplication of trivial publications, has tended to blind those who are responsible for selecting, promoting, and making comfortable the teaching staff to the fact that personality is still an indispensable element in an institution's effectiveness. Standardizing associations meant well in their pressure on colleges to increase the number of doctors on their staff. This has resulted all too frequently in an accumulation of colorless, superficial scholars who were quick to recognize that the likeliest road to promotion lay in the direction of "publication."

Dr. Jessup's protest—and surely it is justified—is

against "the evaluation of the teacher by mechanical standards." After all, teachers are needed in our colleges, and to be a teacher means to be something finer and better than the mere possessor of a doctorate and the author of "trivial publications."

We are beginning to loosen our rigid adherence to the credit unit, and "its mechanical interpretation of education." The time will come, I believe, when the credit unit as a test of fitness for the bachelor's degree will be done away with by the comprehensive examination. We accepted the unit chiefly because it was pressed upon us at a time when we were not able to insist upon more accurate methods of measuring the work and progress of the student; and it must be admitted that those who first proposed it did not dream that it would become the mechanized and misleading thing it is today. But formalism soon bound us, and a kind of academic Pharisaism took hold on us. We looked to the show, and paid small heed to the substance. Your student amassed his "credits," handed them in to the proper authority, and in return received a formal document creating him a Bachelor of Arts. We now see how absurd that was, but we do not always see that the doctor's degree does not make its holder a teacher.

By force of the word, a doctor is one who knows his subject so thoroughly that he can teach it to others. To "teach" does not necessarily mean to preside in a classroom, for one may teach by writing or by working in a laboratory. But if a doctor can also teach in a classroom, that gift should not be held against him, as if it somehow made him less a doctor. It should not be a requisite for the doctorate that a man be heavy, dull, mechanical, narrow, and wholly impossible in a classroom of undergraduates. When we are obliged to put doctors in the classrooms of our colleges, it is surely not unreasonable to require that they be willing and able to teach.

In medieval days, if the students did not like the way in which the doctor conducted his courses, they walked out, and left him lecturing to empty benches. His degree permitted him to teach in public, but the students decided whether or not he was a teacher. So tightly have the lines been drawn by modern standardizing boards that there is no room for such conduct in our colleges. It is significant of the medievalist's insistence upon reality that in his day the standardizing board was, very largely, the students themselves. If the doctor could not or would not teach, his pupils took that course off the approved list by leaving him.

Surely the labor which a man undergoes in acquiring the doctorate should not hammer out of him the gifts he may have possessed for teaching. It should, rather, strengthen and direct them. In most cases, I believe that it does, but some college administrators have small encouragement for the teacher. They rate the doctor not by his willingness to spend himself for his pupils and by his success in rousing and directing their intellectual curiosity, writes Dr. Jessup, but by what he prints. Worse, his contributions are judged not by their weight, but by their frequency. *Non multum sed multa* is here the order of the

day, with *multum* standing for classroom work, and *multa* for a steady stream of monographs.

That, surely, is a wasteful diversion of energy. As George Herbert Palmer, quoted by Dr. Jessup, argued in his "The Ideal Teacher," there are first and second things in the college teacher's life. "According to the judgments of today," wrote Palmer, "a teacher may be unimaginative, pedantic, dull, and may make his students no less so; he will still deserve a crown of wild olive as 'a productive man' if he neglects his classroom for the printing press. But this is to put first things second and second things first." We can do a great many things with the doctor, for usually he is a versatile and resourceful person. But when we put him into the classroom, he ought to teach.

### With Scrip and Staff

WE all, I believe, experience one surprise a day. I experienced such a one a few days ago at Mass. As I knelt of a weekday in a front pew in the cathedral church of a strange city, and heard the organist preluding somewhere in the choir loft, I felt vague resentment that in so many of our churches the week-day worshipers, whatever be their good will, cannot learn to know the Mass of the day since they are treated to an endless succession of sung Requiems, as the effect of pious gifts and foundations. The resentment then gave place to mild wonder, as I heard the words of the Introit for the Station Mass of that day or *feria*—Monday after the first Sunday in Lent, chanted, apparently, by the organist.

The Kyrie then followed, and the "univocal" choir carried through the liturgical dialogue with the celebrant, whose violet vestments, of course, should have set me right at the beginning. Despite athletic build and a naturally stentorian voice, the young celebrant sang and recited with precision and gravity, while the "choir" brought out the swing and the melody of the familiar plain chant. The organist sang as if he loved it, and it was easy to imagine that were he given the opportunity, he could swing a church-full of people into those simple rhythms along with him, so that they would go home humming the Sanctus and the Agnus Dei. Though nothing was hurried, nothing omitted, it was all over in very little more time than would be required for a properly celebrated Low Mass.

I might add that it was one of those days when the priest is free to celebrate a "Black Mass" if he so desires. Evidently there was a purpose behind the choice; and I assumed that the purpose was accomplished, when I noticed the number of worshipers, young and old, at that week-day service, and saw the close attention with which they followed the Mass, many of them with Missals. Lent for them was Lent centered in the Holy Mass.

For those who would like to know a little more definitely what is meant by this phrase, I suggest that they familiarize themselves with the January choice of the Spiritual Book Associates: "Lent and the Mass," by the Very

Rev. John J. Burke, C.S.P., S.T.D., which briefly explains the liturgy for each day of the holy season.

WRITING in the *Ecclesiastical Review* for March, Prior Hammenstede, of the Benedictine Abbey of Maria Laach in Germany, lays stress upon the "departmentalizing" of our lives as a result of relegating the Mass and liturgy to a secondary place in our devotions. If this is to be deplored in the laity, it is all the more to be deplored among the clergy. Says the Prior:

What the Church needs today is not an increase in newly devised and momentarily attractive pious devotions, but a deeper knowledge of the contents of her worship and a consequently greater love and esteem for those classical and traditional rites which are its form. It is only by this essentially religious and equally cultural influence which the Church exerts in her liturgy that she can hope to restore the family life and elevate the social and public life of our day to a true Christian consciousness.

I am somewhat puzzled by one remark of the Prior, to the effect that the Abbey of Maria Laach, in common with the various liturgical centers of Holland, Belgium, and France, "considered the Roman liturgy above all else as the most perfect way to adore God in the Spirit of Christ and in union with His Mystical Body, the Church."

It may be that by "Roman liturgy," the Prior simply means all the liturgical forms sanctioned by the Universal Church, which would include the various Oriental types. If the Roman as contrasted with the Oriental liturgy is meant, I would grant that in general the Roman is best adapted to the majority of circumstances, which its worldwide diffusions would seem to indicate. Nevertheless, the Oriental, particularly the Byzantine liturgy, has certain distinct prerogatives of its own, one of which is that adaptability to popular participation which the liturgical movement wishes to promote.

Prior Hammenstede does well in pointing out that critics of the liturgical movement often set up a good many "straw men" to shoot at, in the form of various practices which individuals have been advocating under its banner, but which are by no means identified with the movement itself.

THE use of the Breviary among laymen appears to be making progress. *Orate Fratres*, organ of the liturgical movement, reports many instances thereof. Students at the Convent of the Sacred Heart, Grosse Pointe, Mich., for instance, "before morning classes unite with the voice of the Church in saying morning prayers from the canonical office of Prime, as given in 'St. Andrew's Missal.' " A considerable number of lay groups are taking up the practice of reciting certain hours in private or in common, which is now rendered easier with the publication of Prime and the Compline, in text and translation, in pamphlet form by the Liturgical Press at Collegeville, Minn. Burns and Oates announce that the entire Breviary, in English, will soon be available for the laity.

APPARENT conflict between the devotion of the Three Hours' Agony or Tre Ore on Good Friday, and the solemn liturgical function of the Church on that



day, meets with a proposed solution in the same issue of the *Ecclesiastical Review* from the Rev. L. W. Schrott, of Corpus Christi, Tex. AMERICA mentioned on a former occasion the practice of carrying out the liturgical function itself during the hours from noon to three p.m. Says Father Schrott: "If the time were essential in the sanctification of Good Friday, Holy Church would have said so centuries ago, and would have appointed those hours as the time for the liturgy. But if the time is made essential, the clergy may begin the rites as late as twelve or one o'clock." Father Schrott offers a carefully worked-out set of suggestions as to how the celebration of the liturgy can be made to meet this devotional need. Without attempting to decide any rubrical or liturgical question, the Pilgrim does express a vigorous plea that somehow, in some fitting way, this disastrous dualism on one of the holiest days in the year be done away with, and that means to be taken whereby every Catholic, as matter of course, will take part in the infinitely moving ceremonies of Good Friday.

THE PILGRIM.

### Literature

## The Catholic Library

WARD CLARKE

THE Catholic author is not nearly so fortunate as the Emersonian mouse-trap manufacturer of whom it was prophesied that his door would become a Mecca for the entire world. For though the Catholic writer has made a better book, he still awaits the vast audience which his words deserve.

The reasons for this discrepancy between merit and recognition are, of course, manifold, but there can be no doubt that one of the principal causes lies in the fact that, although the authors create good books, books which the people would be glad to read, the distribution is so poorly handled that the potential consumer rarely has a chance even to know of the product.

Thus, for example, during the year 1935 there were 161 books produced by American publishing firms which were strictly Catholic in management and policy. Besides this number, and in addition to the numerous titles announced by European Catholic firms, there were hundreds of volumes of Catholic interest issued by secular publishers here and abroad. That these classes embraced important books is attested to by the fact that during 1935 the Catholic Book Club selected only one book from a Catholic house while choosing eleven from secular publishers, and the Spiritual Book Associates chose four books from American secular houses and imported four others from Europe. Yet, it is a fair assumption that very few Catholics were aware of the existence of one-quarter of all these worthwhile publications.

Catholics, therefore, if they wish to elevate their literature to its rightful place, must concern themselves not only with an increase in production, but must give careful attention to the problem of getting Catholic books before the eyes of the people. The product is ready at

hand, the consumer is rapidly being developed, but the method of distribution has not until recently been intelligently considered.

No method of bringing books to the attention of the individual reader is more successful than the library. For the library combines personal help and advice on the part of the librarian with a chance for visual inspection by the seeker after something to read. Advertising, book clubs, mail order houses and all the other efforts may do great business, but after all, the bookstore, the book salesman who carries samples, and the library which is well stocked are the agencies which are the chief sources of supply for the average person. For most book lovers like to ruffle pages, look at bindings, admire jackets, and fondle many books before deciding upon any particular one.

Hence, it is most important that Catholics join solidly behind the present literary movement which is marked by the surprising growth of Catholic libraries all over the land. Catholics must see that these organizations are supported and that others are started. They must make sure that this important advance is not nullified by lack of interest and cooperation.

Of course, the creation and maintenance of a library are not matters accomplished by a mere wave of the hand. A library, even though operating with no thought of profit, must be run along sound business lines or else its full value will never be realized. A suitable site must be picked. An intelligent and trained head must select the books to be kept on the shelves, and this necessitates an intimate knowledge of the reading habits and ability of those whom the library is to serve. Ways and means for keeping in touch with and securing the latest books must be carefully worked out. Facilities for giving advice to those seeking it must be devised. The active interest of the locality's Catholics must be earned and kept alive. The clergy and the local Catholic organizations such as the Knights of Columbus must be pressed into service.

However, the problem is not insurmountable, as is shown by the steady increase of Catholic libraries and by the marked success which many of them have enjoyed. Even should the task seem very difficult, there is always the comforting thought that the Catholic library is a vital plank in the structure of Catholic Action and should be preserved at all costs.

A few examples of libraries in the big and little towns of the country may serve to show how difficulties have been met and Catholic Action furthered. There are at least two small Catholic libraries in El Paso, Tex. Both are being operated only at extreme personal sacrifice on the part of those in charge, and one of them secures money for purchasing books by holding monthly rummage sales of old clothes. A drug store in New Bedford, Mass., boasts a Catholic library conducted by the proprietors of the store, and issues a printed list of the books on hand. Even if these good apothecaries realize no pecuniary profit from their endeavors, surely they have shown that the notorious "drug-store library" need not be a clearing house for smutty books! The Anchor Book Centre in Chicago, while not doing exactly a landoffice

business from the point of view of profit, prides itself on the number of non-Catholics who enter to borrow Catholic books or to ask for information about Catholic literature. The St. Paul Guild Library in New York, the Catholic Institute Library in Buffalo, the Holy Name Library in Manhasset, L. I., and legions of others are all working, pushing, fighting for the spread of Catholic literature. But there are still many places which suffer from a want of Catholic books and can be relieved only by the institution of a Catholic library.

A short account of some of the activities of already existing libraries may be of interest to those concerned with this subject. In Manhasset, a town which hitherto had no library at all, there has been started a non-profit lending library. The pastor of the local church donated space. Parishioners willingly offered all the furnishings, books and money necessary for the venture. The members of the Holy Name Society, giving freely of their time, conduct the loaning of the books. And now Jews, Protestants, and Catholics make considerable use of this home of books.

For cities the size of Hartford, Conn., the book center established by the Rev. Andrew J. Kelly would serve as a model. Stress is placed on the contemporary character of the books sold and rented. The store is modern in its equipment. Membership is annual, but generous facilities are given for the loaning of books to casual visitors.

The Guild Book Shop in New York presents an intelligent program for a Catholic library in a large city. Besides running a rental section, the library sponsors religious instructions, lectures, reading circles, radio broadcasts, seminars, a free reading room, and even lessons in bridge! The well-designed store in which most of these activities are promoted is a welcome browsing place for one and all. And those who are not able to visit the store frequently are kept informed of the latest books by artistic and well-conceived advertisements which are sent through the mail.

The Buffalo Catholic Institute Library, because of its age and because it typifies the problems and heartaches and courage which mark this field of Catholic Action, deserves an honorable place in this short account. And, therefore, I am taking the liberty of quoting a letter received from its librarian:

Our library is, perhaps, the oldest surviving Catholic library in the country. Founded almost seventy years ago, the staunch efforts of a lay directorate and lay membership have preserved our institution. Only the Recording Angel knows the disheartening trials the Institute has weathered. At present we are experiencing a "dark night" of the pocketbook and are not yet out of the woods. In spite of our poverty, demands upon us increase. We possess about 24,000 bound volumes. Fifty per cent of our circulation is free; books being loaned to teaching Sisters.

Each individual reader will know just which of the foregoing words to italicize in order to gain the courage, the inspiration, and the faith to answer his doubts and hesitations about starting or supporting Catholic libraries. For the work is necessary, the means are present, and all that is needed is the will. It is sincerely to be hoped that our Catholics supply that will in unflinching measure.

## A Review of Current Books

### Post-Mortem

*THE RAINBOW.* By Donald R. Richberg. Doubleday, Doran and Company. \$2.50.

THIS book is a conservative analysis of what was attempted and achieved, and what weaknesses were uncovered by NRA; and it proposes a reactionary solution for the future permanent structure of cooperation in planning and advancing industrial activity in the United States. For such an analysis NRA provides a laboratory wherein may be performed an autopsy on the desiccated cadaver of the Blue Eagle. Mr. Richberg's findings are (1) the realization that new habits of thought and action cannot be established in a few years; (2) the increase of a better understanding of economic forces through study, planning, and discussion among larger and more representative groups; and (3) perhaps the most valuable, the proof of how much might be accomplished by cooperation—the realization that no reconciliation of differences is possible without general acceptance of the fact that the rights and liberties of all depend wholly on the fulfilment of mutual obligations.

Its efficacy limited by the requirements of democracy, NRA stepped into the arena of warring interests and by its policy apparently intensified the conflict. Mr. Richberg insists that its original intent was voluntary cooperation under the aegis of public officials and that it did not furnish a legislative basis for compulsory regulation of business. He asserts that, when NRA failed to develop this program and floundered into reliance on compulsion, it began its own destruction. In his trenchant words: "Elephantiasis had given it more fat than muscle: delusions of grandeur had impaired its mind." Consequently an effort was made to bring the program into conformity with law, to retrench activities, and to take stock of achievements and shortcomings. This effort was made futile by the growing hostility of public opinion and Congressional opposition, which latter by refusing to amend the Act left it vulnerable to the knife of the Supreme Court.

Having made his analysis, Mr. Richberg proposes a course for future reconstruction. Avowing equal detestation of private and political regimentation, repudiating as unworkable the division of responsibility between government, business, labor, and consumer, and placing full confidence in the assumption that business men are well aware of the need for cooperation for the general welfare, he maintains that the initiative in seeking industrial legislation should come from organized management. In his opinion business directors are in a real sense the rulers of the people and are the most competent persons available to run the present system. It is their fundamental problem. They should organize for constructive action to solve it. In developing management policies, he admits, the interests of worker and consumer must be considered, but insists that responsibility for formulating and executing them must rest on managers alone.

Such a reactionary proposal hardly squares with previous statements that we can never obtain stability and efficiency in the industrial system for the general welfare until mutually satisfactory relations are established between capital and labor; that, if we believe in democratic principles, we must find means for the organization and representation of every large economic interest in the community in the *shaping* of economic and political progress. Nonetheless he minimizes the part of other interests and expresses fear of a rapid rise of labor strength lest such consolidation menace our institutions of self-government.

He rejects the functional group council for a national business council, though business management has equally shown it cannot be trusted to wield such economic power. Mr. Richberg himself confesses that under NRA business management, when granted



an opportunity for a more effective control than ever before, was generally intolerant of interference by labor and government, and that its supreme error was to use economic power as a class to prevent the adequate organization and representation of conflicting economic interests.

In Mr. Richberg's own words, it is seriously to be doubted whether a political democracy will either tolerate or be able to resist such a concentration of economic power. The prevailing threat to our liberties has always developed out of the tendency of one class to gather to itself more and more power until the protection of its rights and privileges, by giving a legalized domination to one economic interest, menaces the freedom of all others. In the end will our social and political condition be benefited by this proposed concentration of economic power? If so, we may well question the value of material progress at the price of such regimentation.

A. J. OWEN.

### While Tokyo Riots

*JAPAN'S POLICIES AND PURPOSES.* By Hiroshi Saito. Boston: Marshall Jones Company. \$2.50.

**W**Henever the Ambassador of a friendly nation speaks in public in the country to which he is accredited, we always know there is a motive behind each word he utters. That motive is to further the interests of his own nation, to ease feelings towards his own people, to promote friendly relations, to justify and defend the acts of his nation against possible popular criticism. It is not possible therefore, to accept this volume by the distinguished and very personable Japanese Ambassador to the United States as a product of sheer scholarship or of disinterested thinking upon international events in the Far East.

For these reasons one cannot give complete credence to every interpretation made by Ambassador Saito. We know it to be an *ex-parte* statement. We know it will avoid facts whose knowledge the world over is inimical to Japanese popularity. We also know that it will say almost all of the things which can be said in favor of Japan's course of action. But on this account alone, just because it is an *ex-parte* statement and cannot be fully believed, the volume is all the more essential a part of the paraphernalia which every student of Far Eastern affairs must use in forming judgments.

From amid the laudatory, kindly, smiling speeches from which the several re-arranged portions of this book have been extracted, one definite theory arises. It is this: Manchuria has never been a part of China. It belonged to the Manchus who conquered China. When the Manchus fell, the Chinese promised the Manchus certain rights and privileges. These promises they never fulfilled. The Manchus permitted Chang Tso-ling to rise to rule them. His son inherited that rule, went inside the Great Wall and became co-ruler of China along with Chiang Kai-shek, but all this had nothing to do with Manchuria. The Manchus in 1931, finding Chang's bandit rule broken by Japanese military operations undertaken in defense of the peaceability of Japanese residents, seized the rule, established the new State of Manchuria (which is the true translation of *Manchukuo*), and invited the frail Henry Pu-yi who had come to be their executive to mount the throne as their emperor. The Versailles Treaty and the Nine Power Treaty cannot upset an ancient fact and say that Manchuria is a part of China simply by guaranteeing the territorial integrity of China. And in this matter the motives of Japan are above suspicion, however the facts and acts may be. Japan desires to let a free Manchuria develop.

That is the theory which Ambassador Saito presents, with all the geniality at his command, compressing here when detail might be too unpleasant, expanding there when it is desirable. It is a good argument, but like any one-sided argument, very difficult of complete credence. And, like any one-sided argument, very important to those who interest themselves in international affairs in which national attitudes are more important than actual facts.

ELBRIDGE COLBY.

### The Glory of His People

*THE LIFE OF JESUS CHRIST IN THE LAND OF ISRAEL AND AMONG ITS PEOPLE.* By Dr. Franz Michel Willam. Edited by the Rev. Newton Thompson. B. Herder Book Co. \$4.50.

**I**T is evident that the life of Jesus Christ would read differently if Jesus had been a citizen of Greece or Gaul instead of a member of the tribe of Juda. As a Roman aristocrat in conflict with pagan priests and senators, or as a German opponent of Druids and barbaric chieftains, He would have spoken and acted in another manner. His dogmatic teachings and moral precepts, no doubt, would have been the same, but they would have been clothed in different imagery. As a native of Palestine, Our Lord made use of figures and illustrations taken from the landscape, customs, and habits of Israel, and we of Western civilization are confronted on every page of the Gospels with situations, conditions, and practices that are Eastern and Asiatic.

Dr. Willam has made use of all available sources to reconstruct for us the world in which Jesus lived. The leading personages of civil and religious life with whom Jesus came into contact are presented to us as they are characterized in extra-biblical literature, and their views, pursuits, and aims are briefly recounted. A life-like picture of the working classes, who made up the greater part of the audience of Our Lord's discourses, is drawn from personal observations made in Palestine of the present day, where the customs and traditions of twenty centuries ago are still observed. Pharisaical practices are illustrated from the *Talmud*, popular Messianic expectations from the apocryphal writings, customs introduced by Roman authorities from Egyptian papyri.

This fulness of archeological detail, so important for the proper understanding of the Gospel history, gives the book its life and charm. In a fresh, vivid, precise, almost nervous fashion, each Gospel episode is charmingly presented. There are no lengthy descriptions, no erudite explanations, no footnotes; not even source references appear in the English version. The general reader is constantly kept in view, and every part of the work is adapted to suit the most casual disciple of Christ. Yet by suggestion, comparison, and contrast each Gospel scene is flashed on the screen of our imagination. A papyrus fragment of 2,000 years ago is made to tell its story, or a venerable rabbi of ancient times gives his comment on a religious observance, a scene witnessed in the Holy Land during the past decade—all have points in common with the narrative of the Evangelists and help us to interpret the inspired writers correctly.

Due perhaps to the prominence accorded each particular episode, the progressive movement and dramatic element that mark the majority of modern biographies of Christ are wanting in this book. The events of the public ministry are not as firmly linked together, the discourses of Jesus are not as carefully graduated, so as to show that in the beginning of His career Our Lord exhorted the crowds to penance, much after the manner of St. John the Baptist, then gave them the charter of His Kingdom, next in the parables explained the true nature of that Kingdom, and finally revealed His own Divinity. Nor does the author emphasize the gradually increasing opposition of the Scribes and Pharisees, and the growing popular disappointment, so that after the first multiplication of loaves, and the discourse on the Bread of Life which followed it, a climax was reached in the public ministry of Jesus.

Some will also miss the devotional tone that pervades other biographies of Jesus. This is particularly noticeable in the accounts of the Passion and the post-Resurrection scenes. The trials of Our Lord before the Jewish and Roman tribunals are reported well; but the quick flashes of the Last Supper, the Agony in the Garden, the Scourging, and the Crucifixion will hardly satisfy Catholic piety. No doubt the author wished to give us a life-like picture of the Divine Master rather than a book of devotion, and this he has succeeded in doing.

HENRY WILLMERING.

### Shorter Reviews

*THE ETERNAL ROAD.* By Franz Werfel. The Viking Press. \$2.25. Published February 7.

**B**EAUTIFULLY, with a beauty triply enhanced by its close adherence to the text and spirit of the Sacred Scriptures, has Franz Werfel written this drama whose scene is the timeless night of Israel's persecution. It is the history of the Hebrews, in selected episodes, from the time of Abraham to that of the Babylonian Captivity, set in a framework that depicts a synagogue to which Jews have fled in a time of persecution, a situation so generalized that the synagogue could be anywhere, at any time, in the long and tragic story of Israel's wanderings.

The play is conceived in the grand manner and its nature, in perfect keeping with its theme, leans heavily to the spectacular. While the effect of the whole is one of grandeur and high spiritual exaltation, it is in the various episodes that Mr. Werfel's dramatic ability manifests itself. Space prevents a complete enumeration, but the magnificent resignation and tortured humanity of Abraham about to sacrifice Isaac and the subdued but throbbing passion of the parting in death of Rachel from Jacob, are among others, not easily forgotten. Through the whole there runs irony, subtlety, accurate, telling characterization, often compressed into two juxtaposed lines and the play, like the story it tells, is rich with the whole of human experience.

As a chamber drama the continuity and sweep of the narrative are impeded by scenes of double action, and the reader feels the lack of the elaborate settings (the action takes place on five levels) which the play requires. The translation is by Mr. Lewisohn and is excellent with one or two exceptions, and it is only fair to add that the one or two extravagances were necessitated by the meter in which the play is written.

V. C. H.

*A DISCIPLE OF DOM MARMION: DOM PIUS DE HEMPTINNE.* B. Herder Book Co. \$2.75.

**D**OM PIUS DE HEMPTINNE was a disciple of Dom Marmion, a pupil clearly eager for each rich word of his illustrious master, and a living exponent of the exalted principles gathered in the well-known volume, *Christ, the Ideal of the Monk*. Dom Pius, who died in 1907, was one of those rare souls who harvested in the twenty-seven short years of his life an astonishing love of God. His vocation to the Benedictines, his immediate surrender of self to the time-honored, holy rule, his absorption in the public recitation of the office, and his genius for emphasizing the task in hand, all mark peculiar predilection of God for a chosen soul.

But they are not his unvoiced claim to attention. This lies rather in the rarefied atmosphere of mystic union in which Dom Pius walked with God. In the present volume there is a brief but satisfying biography, then a series of thoughts and aspirations, notes of Dom Pius which illustrate his growth in holiness, a few selected letters indicative of his charity and the high plane of his ideals, finally a spiritual diary called "God's Notebook," discovered after his death. It is this notebook which gives distinction and luster to a life otherwise simply good and edifying. Here is a glimpse of a soul on fire, a soul that learned while still young all life's perspectives, and with a gesture as sweeping as death, burnt out all the claims of human love, all natural aspiration or ambition, to allow his soul full flame in responsive fervor to God's love for him. The notebook is prayer of the mystic order, but the prayer of one learning to scale the heights. Dom Pius is never rapt, never ecstatic, but he is always climbing and his practical ascent to God marks explicitly the value of an obedience that became wholesale surrender, and of humility that held no reservation for self.

Dom Marmion's ascetic volumes have won him an enviable reputation before men. They have forwarded brilliantly the crusade of Christ. Yet, it may be that Dom Pius, his saintly pupil, will prove his choicest product.

R. J. I.

*OLD JULES.* By Mari Sandoz. Little, Brown, and Company. \$3.00.

**I**N direct contrast to Willa Cather's mellowed portraits of pioneer life, Mari Sandoz's realistic account of her virile, temperamental father and his primitive mode of life in the Niobrara River region of the Nebraska panhandle is likely to become one of the classic records of American frontier life. From the immaculate medical student of the days at Zurich to the dour farmer of the Nebraska table land there is a more apparent contrast which in itself is indicative of the difference between a superficial and a sincere outlook on vital human problems.

Old Jules Sandoz loved the land and he revealed this love in many ways. He stayed and worked the land, planted orchards, fought cowmen, and built homes and communities in the bleak sandhill country. From the day in 1884 when he first set foot in the panhandle district, Old Jules had faith in the land and in its innumerable possibilities. Despite the droughts, crop failures, feuds, and the attacks of marauding Indians, he prospered. With his medical skill and a stock of variegated knowledge which enabled him to heal the sick, repair guns, build dugouts, and locate and survey for the newcomers, Old Jules became the most prominent citizen in the whole Niobrara Valley.

Mari Sandoz's stirring book is the saga of a real American pioneer whose indomitable spirit was of the kind that settles new land. Written in a manner reminiscent of Hamlin Garland, it is the type of book that will appeal to a host of readers. E. J. C.

### Recent Non-Fiction

*LOOMS FOR SANCTITY.* By Alexander J. Cody, S.J. Father Cody takes his title from the last of six essays in this seventy-page book. In this chapter there is a quotation, presumably from Blessed Robert Southwell, "weave a new webbe in their owne loome." The youth of today should weave a new texture to fit with those of other ages in a Catholic Literary Renaissance. On the looms of sanctity are woven the pictures of many saints, Madeleine Sophie Barat, Thomas of Villanova, Linus, the second Pope. (University of San Francisco Press.)

*YOUR CHILD IN HEALTH AND IN SICKNESS.* By Hugh L. Dwyer, M.D. Here is a book by a Catholic doctor that will be of great help to mothers everywhere. It covers very completely the care and feeding of the child from infancy to adolescence. The author points out that this is not a "doctor" book, but is instead an attempt to guide the mother to a correct understanding of recent scientific advances in the prevention of disease in childhood. He is most emphatic in his repeated advice against patent medicines, home remedies, etc. (Knopf. \$2.75.)

*SELECTED ANNOTATED LIST OF BOOKS AND MAGAZINES FOR PAROCHIAL SCHOOL LIBRARIES.* Compiled by Sister Cecil, C.S.J. The compiler, who is a member of the Editorial Board of the newly formed *Pro Parvulis Book Club*, has undertaken a gigantic task in selecting a list of 1,500 titles for parish-school libraries. In the main section of her list she has included Dewey classifications. The method of subject grouping is also invaluable for assistance in balancing the library's purchasing budget. The inclusion of a Directory of Publishers, a Parent-Teacher Shelf (so useful in this day of psychology and sociology), a Reference Shelf, a Librarians' Shelf, and asterisks to distinguish Catholic authors, make this a unique, ready-reference tool. (J. W. Eckenrode, Westminster, Md. \$2.50.)

*BOZ: AN INTIMATE BIOGRAPHY OF CHARLES DICKENS.* By Joseph C. Boorman and James L. Harte. It is to be regretted that the collaborators of this earnest little book have chosen to stress the sentimentality which Dickens evokes in the most hardened bosoms. But many readers will welcome merely a chronicle of "his understanding heart." There are some charming pen and ink drawings of Wilkins Micawber and other immortals of his fellowship. (Stratford. \$2.00.)



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Birth Control

To the Editor of AMERICA:

I was greatly interested in the article: "Can Another Birth Control Bill Be Beaten?" (AMERICA, February 22), primarily because it is one of the topics dealt with at my outdoor meetings. Such gatherings would never be won to an acceptance of Catholic arguments were the speaker to use Shaw's striking phrase or insist that birth control is murder or other inaccurate and extravagant phrases and charges, too often used, that Michael Collins objects to. On the other hand, stressing the fact that the practice is intrinsically evil, as Michael Collins requests, has a good effect upon the best portion of the populace in gatherings which are not Catholic.

But can another birth-control bill be beaten? If I may be permitted to venture an opinion, based upon a study of the activities of the Sangerites, I would say that it is very likely to be the last one to be beaten. Or, at best, the contraceptionists will finally win for two reasons. First, the enemy will beat the Catholic force by the use of the "Rhythm theory" which has, in my humble opinion, been given unwarranted publicity. I might say, incidentally, that it has greatly weakened the effect of anti-birth-control arguments among the Catholic laity. As one has said: "If calendar birth control is all right, I don't see why the other is not, especially if the new way doesn't work." Secondly, the failure to have a fighting labor force at Congressional hearings to show that birth control is economically unsound, its tendency being to lower rather than raise the standard of living. Such a labor force would be very effective in entering a protest against the insult of the Sangerites who propagate the notion that a better quality of progeny would result from preventing natural families among the poor. Ah, but there's the rub! Where is the fighting force among trade-union leaders who go to Mass? Not in our country, I am sorry to say.

Boston, Mass.

DAVID GOLDSTEIN.

### The Immigrant

To the Editor of AMERICA:

A debt of gratitude is due AMERICA. Through its columns are held discussions of problems very vital to our Church. Mr. Hillenbrand began an important one on November 23 on the leakage from our spiritual body among the immigrant groups. He singled out the Italian immigrant and called attention to what may develop into a serious loss.

I take issue with him on the implication that it is an Italian inclination to stray away from the Faith, inasmuch as it is a general difficulty which besets every new-coming people. There are many staunch Protestants in the West and Southwest who bear good old-fashioned Catholic names, and that is not because of the lack of Faith on the part of their forebears who were unfortunately thrown into non-Catholic contacts.

It is an error to say that the Italians are non-diffusive, as he says in his letter of February 1. One need only to look into the life of our large cities to find the refutation of that statement. The monumental contribution in the building of our country that my people have made will be one of the permanent heritages of the future American, and we would indeed fall short of our mission, both as Catholics and as Americans, if our temperamental characteristic, which he loves, were our only mark of distinction in the good life of a nation.

I would rather take heart in the fact that the Church is daily

becoming better equipped to cope with this particular problem of leakage, notwithstanding the pessimistic outlook of "Sacerdos" in his letter of January 11. Our Catholic schools and universities have no superiors in any Catholic country. I shall but mention Notre Dame and Creighton in the Middle West, where the Italian students' club reaches nearly the 200 mark. In most of the other Catholic universities in our large cities the percentage is also appreciable.

Some of our priests who labor among my people may feel discouraged and pray for another and better day, but the Church never falters. On the contrary, the Church invariably shows greater zeal where labor is most needed.

It may seem presumptuous for a layman to suggest closer contact between the school and the home. The influence of the school would be made more lasting, if the cooperation of the parents is had. It will go very far in destroying the force of the insidious propaganda and proselyting carried on in the activities of social centers and settlement houses. A unit of the Holy Name Society, directed by energetic and experienced laymen, under zealous spiritual guidance, will work wonders.

Perhaps the lukewarm might see the light in the silent meditation of an occasional Retreat, where the Holy Ambassador has a method all His own. Let me say to "Sacerdos": "*Orate et laborate*," but do not let discouragement creep in, because the Italian heart is full of the Faith, and the Italian soul responds once it realizes that it is understood. A combination of firmness and sympathy will do the work. Those of us who understand will offer our prayers to the Shepherd that He may preserve the sheep that know Him.

Chicago, Ill.

FRANCIS B. ALLEGRETTI,  
Judge, Superior Court of Cook County.

### Pilgrimage

To the Editor of AMERICA:

To the many who keep abreast of the times through the reading of AMERICA, I have thought that news about the *Jesuit Missions* pilgrimage to the International Eucharistic Congress and the missions in 1937 will be most welcome.

*Jesuit Missions* is the official organ of all the American Jesuits in the missions, and it is the pleasure of its Editors to announce that in connection with the XXXIII International Eucharistic Congress in Manila, February 3-7, 1937, there will be conducted an extensive tour which will enable the friends of the American Jesuit missionaries to be present at the Congress, and thereafter to visit the missions and the missionaries in China, in the Philippine Islands, in Ceylon, in India, and in Baghdad. Happily the all inclusive rates for the *Jesuit Missions'* pilgrimage have been made attractively low.

Could you inform your readers that all who are interested in joining the pilgrimage should communicate with me as soon as possible? Even ten months in advance of sailing date, January 9, 1937, to the Philippine Islands, there has been a rush for choice reservations.

257 Fourth Ave.,  
New York, N. Y.

(REV.) E. PAUL AMY, S.J.

### Alumni

To the Editor of AMERICA:

On reading Benedict Fitzpatrick's complaint about lack of material concerning his Alma Mater in the New York Public Library, the thought occurred to me that as an alumnus of such an ancient and renowned institution he himself should have kept in touch with it during all these years by taking the *Ushaw Magazine* of which he speaks. But this is one of the saddest things that college authorities meet with, the lack of interest and sometimes complete forgetfulness of their old school by alumni. It is generally only when they want something of Alma Mater that they think of her.

Mobile, Ala.

P. H. YANCEY, S.J.

## Chronicle

**Home News.**—On March 3 President Roosevelt sent a special message to Congress recommending new taxation to balance the ordinary budget, by providing for payment of the bonus and the farm program. He requested (1) a tax on undistributed corporation profits (estimated at 33 1/3 per cent) to yield \$1,614,000,000 annually; (2) the repeal of the present corporate-income tax, the capital stock tax, the related excess-profits tax, and the present exemption of dividends from the normal tax on individual incomes. The net additional permanent revenue was estimated at \$620,000,000. He also asked for a temporary tax on income received by processors from non-payment or return of the outlawed AAA processing taxes, and an excise on processing of certain agricultural products, to be spread over two or three years. These two would raise \$517,000,000 over the full period of their operation. A House Ways and Means subcommittee began work on new tax legislation on March 4. The President had yet to advise Congress of the appropriation needed for unemployment relief. Total relief expenditures in 1935 were \$1,826,806,008, with 24,000,000 on relief, as compared with 21,000,000 in January, 1934. On March 4 Administrator Hopkins ordered that WPA rolls be cut to 3,000,000 by July 1, a reduction of about 800,000. The American Federation of Labor estimated that unemployment increased in January by 1,229,000 to a total of 12,626,000. The conference report on the Administration's soil-conservation bill was approved by the Senate and House on February 27, and the bill was signed by the President on March 1. Agricultural Adjustment officials laid tentative plans to reduce by 30,000,000 acres the intensively cultivated acreage of the country, and proposed a reduction in cotton acreage of 10,000,000 acres in exchange for Federal benefit payments. The President signed the neutrality bill on February 29. The Senate approved the Interior Department appropriation bill on March 2, adding \$62,717,000 to the total, and sent the bill to the House for concurrence. The Senate Lobby Committee on March 2 resumed its investigations of public-utility lobbying. On March 2 the House voted 181 to 146 to impeach Judge Ritter of Florida, one indictment charging him with splitting fees with a former law partner. On March 2 a treaty was concluded with Panama in which the United States renounced its guarantee of the independence of Panama, surrendered the right to maintain order in the cities of Panama and Colón, revised the annual rental payment, and agreed to a policy of joint responsibility with reference to the canal. On February 28 the Interstate Commerce Commission ordered a general downward revision of basic railroad passenger fares to two cents a mile in coaches and three cents in Pullman cars, effective June 2. On March 1 the Treasury successfully negotiated its March financing which totaled \$1,808,819,200, partly in cash and partly in a refunding issue, increasing the public debt to \$31,300,-

000,000. In a special Presidential preference primary in Seminole County, Ga., on March 4, President Roosevelt received 661 votes to Governor Talmadge's 120.

**Italian Victories.**—A week of sudden and vigorous military operations brought impressive victories to the Italian armies and put Premier Mussolini in a diplomatic position from which he could virtually dictate the terms of peace. On the final two days of February dispatches announced that the north Italian Army had occupied Mount Alaji. This advance, which was important enough to put the Fascist forces in control of northern Ethiopia, was even more important as symbolic or psychological victory, since it was regarded at home as complete revenge for the crushing battle of December, 1895, in which the Ethiopians had routed the Italians. On the same day a fierce battle was reported to be raging in the Tembien sector, and subsequent dispatches announced that Ras Kassa and Ras Emerou had been driven back in precipitate retreat and the district cleared of the enemy. In the south General Graziani's armies reached Adola Pass on the direct road to the capital, and his air forces continued their destructive bombing of Dagameso and Daggah Bur. With the five major armies of Ethiopia thus decisively beaten, it was confidently expected that Haile Selassie would soon sue for peace.

**League Talks Sanctions.**—But meanwhile the difficult problem of the League's oil sanction was projected into the picture. After the meeting at Geneva of the Committee of Eighteen, Premier Mussolini was faced with the dilemma either of offering peace terms favored by the League of Nations or of seeing an oil embargo imposed upon his nation. However, diplomacy brought about a delay in forcing this issue on the Duce when it was decided that the Committee of Thirteen (the League's group of mediators) should first appeal to the belligerent nations to open armistice and peace negotiations "within the framework of the League and in the spirit of the Covenant." This was done, and a week's time was given for the preparation of an answer. At a Cabinet meeting in Rome the next day Premier Mussolini made no direct mention of the subject. Observers felt that he did not particularly fear an oil sanction at this late date, and moreover, that he intended to dictate peace terms to Ethiopia without reference to the League. A report published in the world press at the same time stated that Italy would answer an actual oil sanction by immediate withdrawal from the League. This was important news, if true, but the Cabinet decided on another and much more important decree in its meeting. The four largest banks in the country—the Bank of Italy, the Credito Italiano, the Banca Commerciale, and the Banco di Roma—were nationalized. Full details and the significant results of this move were not yet apparent to observers, but apparently it marked a new step, and even the beginning of a new phase, of Fascist rule.

**French-Russian Treaty.**—The five-year treaty of mu-



tual assistance between France and Soviet Russia was ratified, 353 to 164, by the Chamber of Deputies in Paris on February 27. It was not certain, however, whether the Senate would have opportunity to vote on the measure before adjournment. In the midst of the hot debate, the charges, and counter-charges, it thus became apparent that the Deputies wanted to return to the old policy of trusting the security of France to military alliances rather than to the mechanism of the League of Nations.

**French Naval Policy Yields.**—The firm stand that the French Government had made at the London Naval Conference was distinctly modified when on March 3 its delegation came to an agreement with the American delegation on the size of battleships. The French informed the Americans that they were now ready to accept the high limit of 35,000-tons, fourteen-inch guns, in accordance with American wishes; only, however, until the end of 1940. There would be discussions through diplomatic channels over the possibility of fixing smaller limits for the future. There was no American commitment for reducing the size of battleships after 1940. The case of Italy was not regarded as hopeless, although Italy contributed a formal declaration on March 2 that no new treaty could be signed by her until there were reductions in the size of capital ships and the gap between cruiser and battleship limits. According to political observers, Italy was profiting, in her naval bargaining, by the difficult situation in which the German threat to break loose from the Locarno treaty had placed Great Britain, which country at the moment was exerting the greatest pressure on Italy by the presence of her fleet in the Mediterranean. Conscious of this threat, the French were insisting that Britain's fleet mobilization in the Mediterranean justified a possible French troop mobilization, under certain contingencies, on the Rhine. From all indications the way was clear for the signature of an Anglo-French-American treaty, open to later signature by Italy and Japan; while there would be framed also Anglo-German and Anglo-Russian treaties on identical terms.

**Order Restored in Tokyo.**—In obedience to an order from the Emperor, the Japanese Army rebels, who tried to seize power last week, surrendered, were disarmed, and taken to their barracks in the custody of Government troops. A promise of pardon was given to soldiers in the ranks, although a special military tribunal will try the insurgent officers. In the meantime, it was discovered that Premier Keisuke Okada had escaped assassination by hiding. Emperor Hirohito offered Prince Fumimaro Konoe a mandate to form a Cabinet, but Prince Konoe, after consulting the elder statesmen, declined. The Emperor then commanded Foreign Minister Koki Hirota to organize a Government. Responsibility for the army rebellion was settled in characteristic Japanese fashion by the resignation en bloc of seven members of the Supreme War Council. Normal conditions prevailed in business and banking circles. Meanwhile, Mr. Hirota was quickly finding acceptances to his proposed Cabinet, which was

designed to be liberal enough to satisfy foreign opinion and yet friendly enough to the Army not to arouse its animosity. The latest dispatches, however, indicated that he would encounter resistance in military circles, which were represented as being opposed to furnishing any Army officer as Minister of War to a Cabinet which would display the liberal tendencies attributed to Mr. Hirota and his associates.

**British Rearmament Plans.**—On February 27, Prime Minister Stanley Baldwin told the House of Commons the details of the new Cabinet machinery for administrative coordination of all phases of defense, including not only the three fighting services but also industrial production of munitions. At the same time, it was announced that Mr. Baldwin would not give up either his Prime Ministership or his chairmanship of the Imperial Defense Committee, although he would select some member of his Cabinet to act as deputy chairman on all defense committees.

**The White Paper.**—A full statement of the Government's new rearmament policy for the next twelve months was furnished in a White Paper submitted to Parliament by Prime Minister Baldwin. Air power was stressed in the program, which calls for 250 additional first-line planes for home defense, providing a total of 1,500 machines. There will also be twelve more squadrons of twelve planes each for imperial defense, and new strategic stations will be established for them on trade routes to overseas dominions. Two new 35,000-ton battleships with fourteen-inch guns are provided for the navy as well as five additional cruisers. Eventually, this will mean seventy cruisers all told instead of the fifty allowed by the Washington treaty. The naval personnel is to be increased immediately by 6,000. Only four new infantry battalions are provided for the army, although all sections of this branch of the service will be mechanized. There are also provisions for new barracks and huge accumulations of ammunitions and stores. The White Paper furnishes no hint as to probable cost or the method of financing the new program. It was thought that the Far Eastern situation had a definite bearing on the plans for British rearmament.

**Reich Fish Decree.**—The German army and police were put on a fish diet two days weekly to relieve the food shortage. The proposed boycott on the part of foreign universities of the 550th anniversary celebration of Heidelberg University next summer caused deep resentment in the Reich. Suppression of academic freedom in Germany was the reason given by the foreign universities for their refusal to participate. The Hitler regime struck back at the English universities, Oxford, Cambridge and Birmingham, by causing the rector of Heidelberg University to withdraw formally its invitations to all British universities. Several American universities announced their intention to send delegates to the celebration. The Reich Government's reaction to the Franco-Soviet mutual

assistance pact was withheld from the public. The pact was viewed, however, as directed primarily against the Reich. Observers predicted that a formal statement to the effect that ratification of the pact automatically affects the validity of the Locarno accord might be expected in the not distant future. There was, however, no present intention of ending the demilitarization of the Rhineland zone, it was said.

**Papal Legate Protests.**—Msgr. Cesare Orsenigo, Papal Nuncio to Germany, again protested to the German Foreign Office against the treatment accorded German Catholics. This last protest was believed to have been occasioned by the recent ruling placing under Nazi editors any religious publication which the Reich Government considers as critical of the Government on political issues. The decree placed the religious press under the absolute control of the Hitler regime. Cardinal Bertram, Archbishop of Breslau, conveyed to Archbishop Hinsley of Westminster, the gratitude of the German Bishops for the letter of the Hierarchy of England and Wales expressing sympathy with the German episcopate "in the very trying circumstances which confront the Catholic Faith in those parts."

**Reich Trust Pays Dividends.**—The Vereinigte Stahlwerke, Germany's largest single concern, declared a dividend of 3½ per cent, the first dividend since 1930. Dr. Ernst Hickmann, of the Associated Chambers of Industry and Commerce, claimed that in respect to industrial production and unemployment Germany led the world in industrial recovery since 1932. Reinstatement of Dr. Wilhelm Furtwaengler was seen in the official announcement that he would soon resume his activities as "guest conductor of the Berlin State Operas." Dr. Furtwaengler resigned from his various posts, December 4, 1935, on account of Nazi criticism.

**Irish Bishops Warn Youth.**—The Lenten pastoral letters issued by the members of the Catholic Hierarchy warned the youth of the land against an inordinate craze for pleasure and the encroachments of Communism. Cardinal MacRory expressed anxiety over the growth of a United Front Republican movement in the North which he described as disguised Communism.

**Austrian Protestants.**—Dr. Pernter, Austrian Secretary of Public Worship, revealed that he was preparing a law to revise the status of the Protestant confessions in Austria. Only six per cent of the population is Protestant. The new law was expected to meet the wishes of the Protestant minority. The establishment of more cordial relations between Austria and Czechoslovakia was expected from the visit to Austria of the Czech Premier, Milan Hodza.

**Soviet Naval Defenses.**—A report was current at the naval conference in London that the Soviet Government was shipping "knocked-down" submarines to her naval

base on the Pacific; also that large numbers of troops and airplanes were making their way thither. Troops in the Far East were estimated at 250,000. The Government abolished the fictional gold ruble on March 1, and stabilized the paper ruble at five for the dollar.

**Croat Nationalists.**—Extreme nationalists demonstrated vehemently on February 28 in Zagreb, Yugoslavia, against the Belgrade Government, at the celebration of the fortieth anniversary of the death of Ante Starcevitich, founder of the Croat Nationalist party. After a solemn Mass in the Zagreb Cathedral, 6,000 persons paraded through the city shouting "Long live free Croatia." Vladimir Matchek, leader of the Croat Peasant party, took no part in the events.

**Mexican Events.**—Thirty-one houses and other properties in the State of Puebla were expropriated by the Ministry of Finance on February 29 on the claim that they belonged to the Catholic Salesian College. On February 28, 25,000 children were receiving religious instruction in "home schools" sponsored by the United Parents Front. Archbishop José Garibi Rivera succeeded the late Archbishop Orozco y Jimenez in the See of Guadalajara. He had been Coadjutor with right of succession. On February 28 President Cárdenas accepted the invitation of President Roosevelt to participate in a Pan-American peace conference.

**Cabinet Appointments in Venezuela.**—On March 2 the Government announced six appointments in the new Venezuelan Cabinet. Those included were: Dr. Henrique Tejera, Health and Social Assistance; Dr. Alberto Adriani, Agriculture; Dr. Francisco Rivero, Communications; Dr. Alexjandro Lara, Finance; Col. Isaias Medina, War and Marine, and Dr. C. Parra Perez, Public Instruction.

**American Communists in Brazil.**—The Chief of Police of Rio de Janeiro informed the Federal Court that Mr. and Mrs. Harry Berger were direct agents of Moscow. The police added that they had sufficient evidence that the couple were implicated in the November uprising.

Prince Loewenstein, of Germany, was interviewed by John A. Toomey for AMERICA and the result will be published next week in "A German Prince on Hitler."

An interesting interlude in Father Donnelly's series on the Eastern Rites will be an article by John LaFarge on "Popular Devotion in the Eastern Rites."

May a priest, a lawyer, a doctor be forced to reveal a secret in court? Has a reporter any rights? The questions will be answered by R. H. Baldwin in "Professional Secrets in the Courts."

Cathal O'Byrne will recount a quaint and lovely legend of St. Patrick in his paper with the title "St. Patrick's Twin Roses."